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JOURNAL

OF THE



Society for Psychical Research

VOLUME XVI

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*For Private Circulation among Members
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JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, FEBRUARY 11th, 1913, at 5 p.m.

WHEN A PAPER ENTITLED

“ A Study of Dreams ”

WILL BE READ BY

DR. FREDERIK VAN EEDEN.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

TEA WILL BE SERVED AT 4.30.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in **SMALL CAPITALS**.*

Clark, Rev. F. H. H., 7 Wyndham Place, Bryanston Square, London, W.

Edwardes, Mrs. Dyer, 5 Hyde Park Gate, Kensington, London, W.

Guttwoch, Charles, 7 Kingswood Avenue, Queen's Park, London, N.W.

Mason, Frank, 7 Stanley Crescent, London, W.

GELLERT, J. W., Adelaide, South Australia.

MANDEVILLE, MRS. JAMES I., 1546 South 6th Street, Terre Haute, Indiana, U.S.A.

M'CONNEL, MRS., Matlaske Hall, Norwich.

MENENDEZ-MENA, RODOLFO, LL.D., D.Sc., Merida, Yucatan, Mexico.

PYE, W. A., Priest Hill, Limpsfield, Surrey.

TRENCH, MRS. C. CHENEVIX, Broomfield, Camberley, Surrey.

MEETING OF THE COUNCIL.

THE 118th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, December 9th, 1912, at 6 p.m., MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Sir Lawrence J. Jones, Bart., Mr. W. M'Dougall, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mrs. Henry Sidgwick, and Mrs. A. W. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and six new Associates were elected. Their names and addresses are given above.

The monthly accounts for November, 1912, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 42nd Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Monday, December 9th, 1912,

at 8.30 p.m.; MRS. HENRY SIDGWICK in the chair. Mrs. Sidgwick, in welcoming the reader of the paper, expressed great regret that Sir William Barrett, its joint author, was unfortunately unable to be present, on account of illness.

THE REV. E. SAVELL HICKS read a paper by Sir William Barrett and himself on "Recent Experiments with the Ouija Board."

The experiments he described were carried out by a small group of members of the Dublin Local Section, who met regularly for the purpose. They used an ordinary baize-topped card-table, on which they distributed at random the letters of the alphabet, covering them with a sheet of plain glass, 22 inches square. The sitters were blindfolded, and various precautions were taken to prevent them from knowing the position and arrangement of the letters, which were frequently changed. Nevertheless coherent sentences were spelt out and intelligent answers given to questions, notes being always taken by one of the other persons present who were observing what took place.

Mr. Hicks added to the interest of the paper by exhibiting a table arranged with an alphabet and a sheet of glass, as used at the sittings. In the discussion that followed, many questions regarding the experiments were asked, and Mrs. Sidgwick expressed the hope that other members of the Society would experiment on similar lines and report the results obtained.

CASE.

L. 1194. Apparition.

THE following case of an apparition, seen on the first day of what proved to be the fatal illness of the person represented by it, was recently communicated to Mrs. Sidgwick by a friend of hers, who was acquainted with the percipient, Mrs. Bolton, and Mrs. Bolton then kindly sent us an account of her experience. The first account was written by her husband and signed by herself, and the corroborative statements of her servants, to whom she mentioned what she had seen at the time, are embodied in it, as follows:

December 7th, 1912.

Oct. 7, [1900] Sunday.—When in church at the afternoon service, when the last hymn was being sung, I distinctly saw my stepson

standing outside the pew looking in my face. I stopped singing, feeling very upset, and sat down. On looking again I saw the face again, but looking drawn and white.

On returning to the house I called the maid who always waited upon him, and I said, "Sarah, I feel Master Charles is ill; he will die," and I burst into tears. The maid said, "I think, madam, you cannot be well."

(This statement as to what my mistress said to me is quite correct.
SARAH WHYBROW.)

I also spoke to E. Webb, the cook, and said, "I saw Master Charles in church, and I saw his coffin by the chancel steps."

(This statement is quite correct.

ELIZABETH WEBB.)

On this day Charles wrote his last letter to me.

Oct. 13.—My husband heard from Charles that he was on the sick list, and this day he was moved from the "Benbow" to hospital.

Oct. 17.—Much against my wish, we went to Boscombe.

Oct. 19.—My husband went up to Greenock.

Oct. 24.—Decided to go myself to Greenock, notwithstanding my husband's telegram that "there was a decided improvement," and telegraphing me not to come up.

Oct. 25.—Doctor said there was no hope, but when [Charles] saw me his face brightened, and taking me by the hand he said, "Oh, mother, mother."

Oct. 30.—On this night I felt a strong pressure on my left arm, and I put out my hand, thinking some one was there, but I felt nothing; but I said, "Charles, are you here?" No answer came, but I felt a further strong pressure.

Oct. 30.—On this day he was brought home and placed in the church.

All the dates in this statement are correct, and agree with memo.'s made in [Captain Bolton's] diary of 1900.

(Signed) C. J. BOLTON.

Dec. 7th, 1912.

This is a true statement written by my husband for me.

JULIA E. BOLTON.

Mrs. Sidgwick went to see Captain and Mrs. Bolton on December 7th, 1912, and gives the following account of her interview:

I saw Captain and Mrs. Bolton at their residence, Bocking Hall, Braintree, yesterday. I heard from Mrs. Bolton about her experience, and received from them the account written out by Captain Bolton for his wife and signed by her. She also read me an account written by herself, which she has promised to copy and send me. It contains important points which she also told me in

conversation, namely, that the letter written on the Sunday stated that her step-son, Lieutenant Bolton, R.N., had a cold, and that on account of the alarm caused by her vision she telegraphed on the Monday to ask how he was, and received a telegram in reply stating that he had slight influenza. The letter and telegrams have been destroyed. This was the beginning of the illness of which he died. Pneumonia supervened on the influenza, and then the heart failed.

I saw both the servants who sign statements in the account. It will be noticed that one speaks of a coffin at the chancel steps. Mrs. Bolton confirms this, but my impression is that, if she really saw it at the same time as the figure, it must have been much less vivid. I gathered that it was the apparition and the drawn expression of the face when she looked up and saw it again that alarmed her. The coffin actually stood in the church at the chancel steps during the night before it was buried in the churchyard of a neighbouring parish. The house, it may be observed, is quite close to the church.

ELEANOR MILDRED SIDGWICK.

In reply to a request from Mrs. Sidgwick that Captain Bolton would write his own recollection of what Mrs. Bolton had told him at the time, he wrote to her:

BOCKING HALL, BRAINTREE,
ESSEX, *Dec. 10th, 1912.*

In answer to your enquiries, I have no recollection of my wife saying anything to me regarding seeing the apparition in church, and I think this can be accounted for. Mr. ———, who was in our pew that afternoon, came in to the house with us to have tea, and remained all the afternoon, and of course she would not say anything before him, and, again, she might have thought I should consider her fanciful and foolish. . . .

I have a distinct remembrance of my wife's distress at that time, and her great anxiety, and that I postponed our visit to Boscombe for a week at her persistent request, although we had the house taken.

You must remember all this took place twelve years ago, and at 84 (my age) memory is not quite at its best.

C. J. BOLTON.

Mrs. Bolton afterwards wrote a more detailed account from which we extract the following:

BOCKING HALL, BRAINTREE,
ESSEX, *Dec. 13th, 1912.*

On October 7th, 1900, on Sunday afternoon, I was sitting in the Bocking Hall pew, and during the last hymn I looked up and my step-son, Lieutenant Bolton, appeared to be standing in front of me, and looking earnestly into my face. I stopped singing and sat down

feeling very upset. I looked again and saw his expression had changed and he looked drawn and white. After leaving the church I came into the house and went into the housemaid's room and called my housemaid, Sarah Whybrow (who always waited upon him), and said, "Sarah, Master Charlie is ill. I have seen him and he is going to die." The maid answered, "I think, madam, you are ill." I felt so distressed I burst into uncontrollable tears.

On the next morning by the second post, Oct. 8th, I received a letter from my step-son saying "he had a slight attack of influenza." (It was the last letter he wrote to me.)

On the same day, Oct. 8th, I telegraphed to him to know how he was. The reply was, "slight influenza."

We had previously taken a house in Boscombe for the following Wednesday, 10th, but with difficulty I persuaded my husband to wait a few days here, feeling my son would want me. From the 8th telegrams between my son and me passed, but always he was "getting on." We heard of nothing serious till Saturday, 13th, when we received a telegram to say "Lieut. Bolton has been moved from the 'Benbow' to the hospital in Greenock."

The rest of the account describes the course of the illness, which terminated fatally on Sunday, October 28th, 1900.

PSYCHICAL RESEARCHERS AND THE WILL TO DISBELIEVE.¹

BY F. C. CONSTABLE.

It may be that the will to believe vitiates all the results of psychical researchers. But, if so, it is possible at the same time that the will to disbelieve as fully vitiates the criticism of Dr. Ivor Tuckett.

Dr. Tuckett at the outset compares the schools of thought of Sir Ray Lankester on the one hand and of Sir Oliver Lodge and Sir William Barrett on the other. He says: "The former demands evidence which is capable of verification and is based on experiments or observations that can be repeated under definite and known conditions, while the latter is satisfied with evidence that does not come up to this standard."

Dr. Tuckett evidently agrees with the former school and, as will be shown, such agreement prevents him from any unbiassed consideration of the evidence in favour of telepathy. Sir Ray Lankester is reasonable: he denies the possibility of

¹ A reply to "Psychical Researchers and the will to Believe," by Dr. Ivor Tuckett, *Bedrock*, July, 1912.

intercourse between human beings otherwise than through the normal organs of sense and so does not take any interest in psychical research: he ignores telepathy, when he is not laughing at it. Dr. Tuckett is in error, it seems, in thinking that Sir Ray Lankester takes any intelligent interest in psychical research.

Telepathy may be a fact or it may not. But, if a fact, it is of such a nature that it is incapable of laboratory observation, and its experiments and observations cannot be repeated under definite and known conditions. The laws to which telepathy is subject are at present unknown; so the psychical researcher is confined to the observation of particular facts. This, by admission, constitutes a necessary infirmity in the evidence forthcoming in support of telepathy, and leaves open a "legitimate" door for the laughter of Sir Ray Lankester. He and others are as fully justified in laughter at psychical research as the four French men of science were at the phonograph, or the scientific world at Galvani as "a dancing master of frogs," or the whole universe, twenty years ago, at the possibility of the divisibility of the atom or the existence of matter which, without appreciable loss of energy, could constantly give forth heat. Before dealing with telepathy—my main object—reference must be made to other subjects of psychical research considered by Dr. Tuckett; for his method of arguing would appear to show he has misunderstood the principles of the Society for Psychical Research;—principles which are accepted by a great majority of the many members.

The Society for Psychical Research is a society for research, not for the promulgation or establishment of any particular theory. Certain gentlemen in 1882 were of opinion that facts of human experience exist which cannot be accounted for if we are confined to intercourse with one another through the ordinary channels of sense. The S.P.R. was established to investigate what may be termed abnormal phenomena of human experience. So the investigations are not confined to cases of telepathy.

Investigations have been made, as pointed out by Dr. Tuckett, into the "phenomena" alleged to be produced by Eusapia Palladino, Slade, and Bailey. Most of us reject all these "phenomena": some of us accept some of them. But the

acceptance or rejection has nothing to do with the S.P.R. All the society is responsible for is the investigation. We may be fools or wise men and women for so investigating; but, in either case, Dr. Tuckett's attacks against the personal beliefs of members are wide of the mark. The disbelievers are as fully members of the S.P.R. as the believers. It is, however, perhaps interesting to note that, for his proof of the trickery of Eusapia and Slade, Dr. Tuckett relies on the evidence of Mrs. Sidgwick and Mr. S. J. Davey, both members of the S.P.R.

But let us now turn to telepathy, and see how the subject is treated by Dr. Tuckett. He says that in order to solve the "telepathic puzzle" it is essential that "we should put ourselves, if possible, in the position of convinced believers in telepathy." Surely there is some error here? Dr. Tuckett himself is doubtless a convinced believer in the laws of nature so far as we know them, and therefore would receive, as facts, statements made by trustworthy witnesses which were in accordance with the known laws of nature. But the very question that he raises is whether the convinced believer in telepathy is right or wrong in accepting as facts from trustworthy witnesses statements *not* in accordance with known laws of nature.

The first thing rightly to be done is, assuming telepathy to exist, to try to find out *what* evidence is available in support of the fact, and, *secondly*, to examine the evidence which is adduced.

Now, assuming telepathy to exist, there is not one single "spontaneous" case which can be repeated,—*a fortiori*, can be repeated in the laboratory. Each spontaneous case is as much a personal passing experience as eating a particular dinner or shooting a particular bird. It is, indeed, more definitely a personal passing experience than eating a dinner or shooting a bird, for the form of eating or shooting may continue, but most spontaneous cases are unique.

This infirmity of evidence is a necessary "ingredient" in all spontaneous cases, and, as necessarily, opens the possibilities of self-deception or mal-observation. Fraud, of course, there may be—as there may be even in laboratory experiments touching, for example, the transmutation of metals. But no fraudulent observation or experiment can be held to vitiate observation or experiment free from fraud.

This infirmity of evidence appears also, in some degree, in experimental cases. Any scientific laboratory experiment can be repeated as often as it may be desired, under the same circumstances. But this, in the nature of the case, is impossible in any experiment in psychical research.

From what is above written it appears that when the school of Sir Ray Lankester and Dr. Tuckett demands for proof of telepathy that there shall be experiments or observations capable of verification by repetition under definite and known conditions, they are making a demand which cannot be complied with. Sir Ray Lankester starts with an assumption that communication between human beings otherwise than through the organs of sense is impossible. He begs the question: he demands proof of telepathy which, if telepathy does exist, cannot in the nature of the case be forthcoming.

Now the S.P.R. makes no attempt to prove the existence of telepathy: proof is impossible. All even the most exact man of science can do towards proof, even of gravity, is to *adduce evidence of truth*. All scientific truth is logical; is based on assumption. The scientific theory of the indestructibility of the atom was based on assumption, and the theory was useful in helping to accumulate evidence of the truth. Now the assumption is surrendered.

But when, by admission, there is a natural infirmity in the evidence which can be adduced in favour of telepathy, the question arises whether the infirmity is of such a nature that it is useless to investigate the evidence. The S.P.R. holds that it is not useless; Dr. Tuckett would probably hold that it is.

Dr. Tuckett writes as to telepathy: "I am quite prepared to believe in it directly there is any evidence as good as that for the origin of meteorites or the existence of globular lightning; but I hold that quantity does not take the place of quality in the evidence either for the sea-serpent or for telepathy. Sir W. F. Barrett's evidence is really only formidable and impressive in its length." And he then proceeds to argue that the evidence adduced by Sir William may be subject to the infirmities already referred to.

Let us consider this question of "quantity and quality," always bearing in mind that *if* telepathy be a fact, the laws of nature, as now known to us, do not govern it.

Dr. Tuckett has probably never seen globular lightning, yet he believes in it. Suppose only one man had seen globular lightning and recorded his observation: would Dr. Tuckett, apart from laboratory experiments, believe in it? Does he not believe in it because of the quantity of evidence?

Now consider the hundreds of recorded cases of telepathy, and, to clear the way, let us first neglect the infirmity of the evidence adduced in proof of them.

Suppose there was one and one only recorded case, say, of a man in England who had a dream or waking vision at a particular time of the death of his brother in Australia, of which dream or vision there is a record. And suppose there is evidence also that the brother died at the time of the dream or vision. Such a personal experience would be ignored by all, would be referred to chance coincidence. But suppose five hundred different people had like dreams or visions with the same coincidence with the death. Would not the *quantity* of evidence have effect on belief? Would not the difficulties of a critic, who desired to explain the coincidences as the result of chance, be largely increased? The Ghurka soldier who had been to England was asked by his captain why he had not told his fellows of the wonders he had seen across the black water. He replied that he could not because he would have been condemned as a damned liar. But if fifty men had been to England and had come back with the same tale?

He who has had experience of telepathy comes to us all with a like tale of the wonders of telepathy, wonders unknown to us and subject to no known law of nature. He can only support his story by help from others of like but *not the same* experience. The quantity, not quality only, of evidence has weight.

The psychical experience in telepathy of any individual is, at present, a miracle: it is against the known laws of nature,—*hinc illae lacrimae*. So the psychical researcher does not rely on the strength of any chain of which each personal experience is a link. The S.P.R. have offered proof of the fraud of Slade, Bailey, and Madame Blavatsky, and some of their reports were adverse to Eusapia. Even the last report, referred to by Dr. Tuckett, has been neither accepted nor rejected, and the report itself called attention to the fact that Eusapia had been previously detected in fraud.

Now there are hundreds of cases of telepathy recorded. Those few referred to by Dr. Tuckett are,—as proved by the researches of the S.P.R. itself,—all open to the charge of fraud. Even the hundreds are, by admission, authenticated by evidence which is in some measure infirm. But the infirmity is a natural infirmity which cannot be got rid of.

I think it may be admitted that the great majority of those recording their telepathic experiences are honest, and if we grant them only normal powers of observation in each veridical case, as given, there is a *coincidence*. The cases are so many that some of us hold the probability of chance coincidence to be very small, and believe they point to a power in man of communicating otherwise than through the normal organs of sense. Podmore, in spite of Dr. Tuckett's criticism, fully believed this.

But the infirmity of the evidence? Even if deliberate fraud is absent, there may be exaggeration, addition of details or particulars, even some form of self-deception. And yet, in spite of this, the central fact, *the coincidence*, on which the psychical researcher relies, may remain untouched.

Doubtless the whole of our personal experience during life makes some permanent impression on us. But we can recall in memory only leading or remarkable facts. We all remember the first woman we loved, the first time of smoking, the first bird or rabbit shot, the first fish hooked even if not landed; it is the marked events and changes of our career in life that we remember. In memory we may exaggerate or add details to the facts we remember. But the central fact of our experience remains *true in memory*: the fact of the woman, the smoking, the bird, rabbit or fish.

If, then, any one has had a telepathic experience, would he not, in scientific probability, remember the central fact correctly? The very abnormality of the experience would sear it into his memory.

The writer, himself, dreams constantly and forgets; but how could he forget one marked event, when some one dying at a distance appeared to him in dream or waking vision at the time of death and told him something known but to the person dead or dying? The experience was unique, and the seven or eight hundred cases reported in *Phantasms of the Living* are nearly all defined by their writers as unique in impression.

What is to be relied on is the *central fact* in memory: the details may be treated as imaginative embroidery, and yet the substance on which the psychical researcher relies will remain. Consider a well-known case which I deliberately weaken as I state it. A lady in England during the Indian Mutiny suddenly sees an apparition of her husband who is in India, with details of dress and appearance which she is able to describe minutely. She is so affected by the unique experience that she refuses all invitations to entertainments till she is able to get news of her husband. Later on news comes of a battle in which he was killed. But the date given for the battle by the War Office is the day after the vision. Later on again, the date is corrected: the man died about the time he appeared to the wife. (See *Phantasms of the Living*, Vol. I., p. 420.)

Now let us assume the wife's description of the details of costume, etc., is mere imaginary embroidery. Is nothing left? Something is left. What is left is the unique coincidence between the vision and the death. It is on that the psychical researcher relies; in this particular case the correction of the date is on record. The infirmity of evidence leaves the *coincidence* untouched in many other cases.

Again, it is objected that, when we bear in mind the hundreds of millions of human beings in existence, if telepathy were true we should have a vast number of recorded cases. In fact, the strangeness is in the largeness not the smallness of the recorded cases. It is confidently alleged that cases of telepathy are common, and, at once, a test can be offered to the reader. You who read, have you or have you not had personal experience of telepathy, or been told by some one of such experience? A large majority of you will reply in the affirmative.

But if such experiences are so common, why are so few recorded, so few made public?

Very much for the same reason that Galileo refrained, at one period of his life, from continuing to record and make public his theory as to the movement of the earth. Those experiencing them are afraid of public opinion; and, in the face of men like Huxley, who treat such experience as belonging only to cranks, and of such men as Sir Ray Lankester, who treat the whole matter as belonging to vulgar superstition, their conduct is natural and expedient. It is true that not

a few distinguished men of science and philosophy have an open mind, and that their number is increasing. But the majority of scientific men still hold that telepathy is impossible, because contrary to the known laws of nature, and so they brand psychical researchers as impostors, fools, or homunculi of superstition. Some of us have a natural objection to be so branded.

Again, of those who have personal experience of telepathy, how many make a record at the time, and trouble to record corroborative evidence? Very, very few.

But if, for the ordinary man, there is power of memory to retain the *central facts* of personal experience, and we, ordinarily, accept this form of memory as trustworthy, *a fortiori*, we should trust to memory for the *central facts* of abnormal personal experience. For the very abnormality strengthens the probability of the *central facts* being retained correctly in memory.

Dr. Tuckett has ignored all the leading cases of telepathy on which psychical researchers rely. If we neglect both "The Will to Believe" and "The Will to Disbelieve," the conflict between the two schools can be clearly stated.

The school of Sir Ray Lankester demands for proof of telepathy experimental cases which can be repeated, under definite and known conditions, in the laboratory. This begs the question. For it cuts out all evidence arising from spontaneous cases, and is inapplicable even to experimental cases. This school is based on denial of the possibility of telepathy: for telepathy, if true, being based mainly on the psychical, is not fully subject to the physical.

The opposing school, admitting the possibility of telepathy, admits also necessarily that the proof demanded by Sir Ray Lankester's school cannot be forthcoming. What evidence is open to it? Coincidence.

Where there is coincidence there is always the possibility that it is explicable by chance,—though it must not be forgotten that chance is but a negative term: it is no more than a convenient veneer for human ignorance. But whether or not a coincidence is explicable by chance is purely a question of degree. A man firing once at a target hits the bull's-eye. We may fairly refer this to chance. But should

he hit the bull's-eye twenty times running, chance fails as an explanation,—we must introduce the factor of the skill of the marksman. If a dream or waking vision hits the mark once, we may refer it to chance; but if dreams or visions constantly hit the mark, a degree of success may, some time, be attained which makes us abandon chance, and forces on us a conclusion that there is some positive reason for the success attained which cannot be explained by negative chance.

The psychical researcher rightly relies on the *quantity* of evidence, as Dr. Tuckett must rely for his belief in globular lightning on the quantity of evidence. The quality of the evidence necessarily depends in some measure on the trustworthiness of personal statements. But the central fact, *the coincidence*, is capable of proof by record. This quality, accepted, can only be strengthened by the number, the quantity, of the coincidences recorded.

NOTES ON CASES PRINTED IN THE LAST JOURNAL.

SEVERAL questions and comments having been addressed to us about the cases printed in the last *Journal* (Dec., 1912), it may be worth while to return to them here, as the same questions may have arisen in the minds of other readers.

Mrs. Verrall (on p. 338) quoted only those phrases from Miss Verrall's script of Oct. 22, 1912, to which "Miss Jones's"¹ dream seemed to apply, namely, "The Lombard poplar—the Florentine's fierce love." The rest of the script is somewhat vague and may or may not be intended to refer to Dante. There is no evidence that any one was "on the wrong tack," as stated or suggested in Miss Jones's dream; but there is the rather striking coincidence that Miss Jones dreamt of Dante and Verona in connection with script apparently produced by Miss Verrall or her mother, 18 days after Miss Verrall had actually produced a script which she supposed at the time to refer to Dante, and which her mother—seeing it on Nov. 2nd—had suggested to her might refer to his stay at Verona.

In the published scripts of Mrs. and Miss Verrall,—the only

¹ The real name of Miss Jones was, of course, communicated to the Editor though not printed in the *Journal*.

ones which Miss Jones could have seen or known anything about,—references to Dante or to his works are rare; they occur, I think, in only two of Miss Verrall's and only four of Mrs. Verrall's, while there are many other topics which occur more frequently. Thus, there seems no normal reason why Miss Jones should have dreamt that he was mentioned in the script. Verona again, was only one of the numerous cities visited by Dante during his long exile. It may be noted that it is now in the province of Venetia, whereas in Dante's time it belonged to Lombardy.

After hearing of Miss Jones's dream, Mrs. Verrall compared the script in detail with Rossetti's poem, *Dante at Verona*, of which it had already reminded her. In the poem are described his devotion to his native city and his fierce resentment against those Florentines who by false accusations had procured his banishment:

Arriving only to depart,
From court to court, from land to land,
Like flame within the naked hand
His body bore his burning heart
That still on Florence strove to bring
God's fire for a burnt offering.

Thus, the brief phrases of the script seem to constitute a joint reference to Rossetti's poem and to the passage in the *Paradiso* from which Rossetti selected one of the two mottoes to his poem.

The instances of apparent telepathy between Miss Jones and her sister, though slight and unfortunately not recorded at the time, may, we hope, suggest to readers the desirability of observing whether supernormal mental powers are occasionally associated with abnormal physical conditions. It is sometimes supposed that this is the case; but hitherto we have come across little or no evidence of it. Our experience, on the other hand, would tend to show that illness or a condition of depressed vitality is a distinctly unfavourable state for the manifestation of telepathy. But it is of course conceivable that brain changes which lead to dissociations of consciousness may sometimes facilitate the reception or emergence of telepathic impressions, and if so, it would be useful to have evidence of the fact.

OBITUARY: A. W. DOBBIE.

It was with great regret that we received the news a few weeks ago of the death of one of our earliest members, Mr. A. W. Dobbie, of Adelaide, South Australia.

Mr. Dobbie was elected a member of the Society in 1885. Before that time he had for several years studied and practised hypnotism, and among his numerous subjects he found several with remarkable clairvoyant or telepathic powers. The experiments he carried out with them were carefully made and carefully recorded; some of the most interesting ones were printed in early numbers of the *Journal* from November, 1888, onwards, and some of them also appeared in Mrs. Sidgwick's paper "On the Evidence for Clairvoyance" in *Proceedings*, Vol. VII., pp. 30 *et seq.*, and in Mr. Myers's *Human Personality*.

It is greatly to be desired that experiments such as these should be repeated and extended. Mr. Dobbie may have been unusually fortunate in his subjects, or he may have had an unusual power of stimulating their faculties, or at least their interest in what he was attempting; but other operators working on the same lines with the same zeal, perseverance, and hopefulness that characterised him would perhaps be equally successful.

The whole subject of hypnotism was comparatively fresh in those days, especially in Australia, and this may have helped Mr. Dobbie to achieve success also in the alleviation of pain, which was one of his chief aims. Thus, in one case, he was able by post-hypnotic suggestion to produce so deep a degree of anæsthesia that it was possible for a dentist to extract several stumps of teeth at once—the whole transaction taking as much as a quarter of an hour—without pain to the patient. Mr. Dobbie contributed later an excellent report of his investigation of the Australian medium, C. Bailey, which was printed in the *Journal* for July, 1905.

During his last visit to England, in April, 1911, he informed us that he had a large quantity of matter relating to his early experiments in hypnotism, of which he was preparing a selection for publication. He was actively engaged on this work at the time of his death, and though unfortunately much of the connecting and explanatory material could, we understand, only be supplied by himself, it is hoped that some of it may ultimately be available for purposes of study by members of the Society.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, MARCH 13th, 1913, at 8.30 p.m.

WHEN A PAPER ON

“Cross-Correspondences relating to
Works of Art”

WILL BE READ BY

MISS ALICE JOHNSON.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

THE PAPER WILL BE ILLUSTRATED BY MAGIC LANTERN SLIDES.

MEETINGS OF THE SOCIETY.

Members of the Society will have learnt from the notice circulated to them on Feb. 7th that the Meeting announced for Feb. 11th was unavoidably postponed, on account of the serious illness of Dr. van Eeden's son, which made it impossible for him to leave home. He hopes to be able to come and read his paper to the Society later. As another paper could not be arranged for at such short notice, it was decided to expedite the date of the next meeting, which is announced on the preceding page. The paper to be read at this meeting will be illustrated by magic lantern slides of the subjects referred to, which it is hoped will make them more easily intelligible.

Professor Bergson, who has just been elected President of the Society for the year 1913, will probably deliver his Presidential Address some time during the latter half of May.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Parsons, A. J., Sycamore Farm, Clifton, York.

Thompson, Theodore, M.D., F.R.C.P., 94, Portland Place, London, W.

BROWN, MRS. H. F., 18, Curzon Park, Chester.

COOPER, MISS LOUISA E., Ripponhurst, Epping, Essex.

FORD, MRS. HUGH, St. Regulus, St. Andrews, N.B.

GOUGH, A. B., Ph.D., Sandcroft, Upper Bridge Road, Redhill, Surrey.

TAYLOR, MRS., 33, Roland Gardens, London, S.W.

WALSH, A. DIGBY, Oxford and Cambridge Club, Pall Mall, London, S.W.

YEATS, W. B., 18, Woburn Buildings, Tavistock Square, London, W.C.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Friday, January 31st, 1913, at 5 p.m.; MR. H. ARTHUR SMITH in the chair.

There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Miss F. R. Scatcherd, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mrs. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1912 was read, and is printed below. The audited account of income and expenditure for the year 1912 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Mr. W. W. Baggally, Mr. St. George Lane Fox Pitt, Lord Rayleigh, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Dr. C. Lloyd Tuckey.

MEETING OF THE COUNCIL.

THE 119th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, January 31st, 1913, at 4.30 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mrs. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

After considering their Report for the year 1912, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The proceedings of the Annual General Meeting were reported. Professor H. Bergson was elected President of the Society for the year 1913.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for the year 1913: the Rev. M. A. Bayfield, Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Dr. T. W. Mitchell, Professor Gilbert Murray, Mr. A. F. Shand, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication: The Right Hon. Gerald W. Balfour, Miss Jane Barlow, Sir William F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, Mrs. H. Sidgwick, and Mrs. A. W. Verrall.

Library Committee: The Hon. Everard Feilding, Dr. T. W. Mitchell, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, and Mr. H. Arthur Smith.

Corresponding Members and Honorary Associates were elected for the year 1913.

Two new Members and seven new Associates were elected. Their names and addresses are given above.

The monthly accounts for December, 1912, were presented and taken as read.

REPORT OF THE COUNCIL FOR THE YEAR 1912.

THE total membership of the Society now stands at 1213, the numbers being distributed as follows: Members, 286 (including 28 Honorary and Corresponding Members); Associates, 927 (including 10 Honorary Associates). During the year 13 new Members were elected and 3 Associates became Members; 75 new Associates were elected and 9 Members became Associates. On the other hand, the total loss in numbers from deaths, resignations, and other causes was 31 Members and 110 Associates. It has happened during the last two years that the membership of the Society has been to an unusual degree reduced through the number of deaths.

In last year's report it was mentioned that the Council had decided to sell the house property at Prescott, Lancashire, which formed part of Mr. H. A. Kay's bequest to the Society. This year the sale has been actually completed, and, as will be seen from the annual account of receipts and expenditure appended

to this report, the amount realised was £2443 5s. This sum has been invested, and now forms part of the "General Fund."

One of the most important subjects studied by the Society, that of Telepathy, is illustrated by Mrs. Verrall's paper, "A Month's Record of Automatisms," published in the *Proceedings* (Part LXV.) in September, 1912. This gave instances of apparently telepathic connections between her own and Miss Verrall's scripts, and also veridical statements made in the scripts, or occasionally through table-tilting, about circumstances unknown to the writers. Though these cases are not, strictly speaking, experimental, since no deliberate attempt to convey ideas to the minds of the writers was made by any one, they are experimental in so far that the automatists write with a view to seeing what will happen, and whether or not the contents of the script will show evidence of supernormality. And they have the great advantage that scripts are by the nature of the case self-recording, so that whatever evidence exists depends on contemporary documents, and not on the recollections of the witnesses.

In regard to the important question of the possible part played by chance in producing connections between scripts, Miss Verrall last year made an examination of a series of quasi-automatic writings by several different people, in which each writing began with a quotation selected within limits deliberately by the writer to serve as the starting-point of a train of ideas. Under these circumstances it was extremely improbable that the writings should have been influenced by any telepathic action between the writers, so that any coincidences that occurred between them would be almost certainly accidental. A report of the slight coincidences that did actually occur was printed in the *Journal*.

This year a similar series of writings was planned in such a manner that any cause beyond chance for the coincidences should be still more completely excluded. In this case the writings consisted entirely of quotations from books, the books and the passages from them being selected at random according to a pre-arranged scheme, viz. in accordance with numbers drawn by Miss Verrall at random from sets of numbers in a bag. The problem then was to find what coincidences or similarities

occurred between these numerous quotations,—that is, what coincidences had actually, in this particular series, been produced by chance,—and consequently how much allowance it would in general be reasonable to make for the probable action of chance in producing coincidences of the same kind in genuine automatic scripts. Miss Verrall's analysis of and report on these experiments will shortly be printed in the *Journal*.

Several series of experiments in thought-transference of the kind where one person deliberately attempts to convey definite impressions to the mind of another have been carried on by members of the Society during the year, but the results have not been sufficiently successful to be worth publishing. It would be rash to generalise on the subject with our present knowledge; but it has undoubtedly happened that of late years experiments involving some form of automatic action have as a rule produced better results than those in which automatism is dispensed with.

Some very interesting experiments, involving the spelling out of words through a Oui-ja board, have recently been carried out by the Dublin Local Section, and a preliminary report of these was given at a meeting of the Society in December. In this case the sitters were blindfolded to prevent their readily seeing to what letters the Oui-ja board was pointing, and the order and arrangement of the letters were often varied. Yet coherent words and sentences were spelt out. The experiments are being continued. In the meanwhile it would be well worth while for other persons to try whether they can obtain similar results; and also to try sometimes with the aid of sight and sometimes without, and to compare what happens under the two conditions.

A few investigations of professional or public performances have taken place. Thus, a report of a sitting showing the trick methods used by a medium who practises under the name of "Zeno" was printed in the *Journal* for June, and Mr. Baggally and Miss Newton recently attended a public performance given by "Yoga Rama" (formerly "Professor Pickens"), for the demonstration of his alleged telepathic powers, which they found to be easily explained by normal means. Distasteful as the work of detection must always be, the discovery and exposure of fraud still remains—and perhaps

will always remain—one of the important functions of the Society, and one of the duties which it owes to the public.

In the department of hypnotic research, the most important event of the year has been the publication of the first Special Medical Part of *Proceedings*, the first-fruits of the work of the Medical Section of the Society, which was founded last year. This included contributions from distinguished foreigners as well as from medical experts more intimately connected with the special work of the S.P.R. A number of appreciative comments on it have reached us, and the Part has already had a considerable sale to outsiders. We hope that it will play a part in stimulating the scientific study of hypnotism and suggestion by medical men and psychologists—a study which in the past has owed so much to the S.P.R., in particular to the labours of Mr. Gurney and Mr. Myers. Much advance has been made in this subject of recent years, and it is extremely important that the Society should keep in touch with all the new work, much of which has a close bearing on the most obscure problems of psychical research.

The therapeutic side of hypnotism must for the most part be left to the medical profession, and in this connection an interesting sign of the times is the foundation of a hypnotic clinic under medical auspices at Liverpool for the treatment of poor patients. But even in work of this kind the layman can occasionally co-operate, as was shown by a paper read by Mr. Bayfield to a meeting of the Society, in which he reported some cases of the removal of pain and induction of sleep by suggestion. In the most serious case the sanction of the patient's doctor was obtained.

Another item allied with this topic is a series of interesting and instructive experiments in self-suggestion which have been reported to us by one of our members, a careful and intelligent observer. These will probably form the subject of a paper to be presented to the Society within the next few months.

In order to help the work of the Medical Section, efforts are made to keep the Library supplied with all the best books dealing with the psychological side of medicine, both English and foreign, as they appear. Of those already published, it already possesses what is probably the best collection in Eng-

land. A separate catalogue of this section of the Library is being prepared for the use of medical men.

A number of reports of spontaneous cases, such as apparitions, dreams, telepathic impressions, premonitions, poltergeists, "haunted" houses, etc., have been received during the year, and all possible efforts have been made to obtain confirmatory evidence of the occurrences alleged, whenever from the nature of the case such evidence was obtainable. It was found, as usual, that cases obtained from newspaper sources were almost always valueless, being generally either fabricated or so grossly misstated that the facts, as they actually occurred, were not even suggestive of any supernormal origin. The cases obtained through private sources have been of much more value and interest, and among these all that could be brought up to a fair evidential standard have been, or will shortly be, printed in the *Journal*, while in others the further evidence required is still being sought for.

The physical phenomena of Spiritualism always present special difficulties of investigation, for even where there is not conclusive evidence of fraud, it is very difficult to obtain conclusive evidence of genuineness. But no reasonable opportunities of investigation have been neglected. More than one member of the Council have independently had sittings with Mrs. Wriedt, who claims that supernormal phenomena, both physical and psychical, occur at her sittings. But the investigators desire further evidence before reporting on them.

In the autumn Mr. Feilding paid a visit to Dr. Ochorowicz at Warsaw and had five sittings with Miss Tomczyk, who has been reported by Dr. Ochorowicz¹ to possess remarkable mediumistic powers. At two of these sittings a few slight levitations occurred; the other three were blank. On his way home Mr. Feilding was taken seriously ill, and this prevented his going on to another investigation which had been planned, viz. an examination of the so-called "thinking horses" of Herr Krall, at Elberfeld. These animals have been trained by their owner to spell out sentences and work complicated arithmetical problems; many foreign doctors and psychologists have visited them and a great controversy has ensued as to whether any

¹In a series of papers appearing in the *Annales des Sciences Psychiques*, 1909-1911.

real intellectual reasoning powers are involved or whether the horses are guided by signs from their trainer. In the latter case it would seem that the signs are given unconsciously and involuntarily, and if so, an interesting analogy would appear with experiments with human beings in what used to be called "thought-reading," or more properly "muscle-reading," when one person is consciously or unconsciously guided by indications unconsciously given him by another. It is hoped that some of our psychological members may later be able to make independent experiments with these horses.

One of the objects of the Society is the collection and collation of existing materials for the history of the subject. Under this head may be placed Count Solovovo's enquiry into the alleged exposure of D. D. Home in France in 1858, about which some facts hitherto unknown had lately been published. These, with all the evidence on both sides that it was possible to collect, were put together in a paper that appeared in the *Journal* in July.

At about the same time the Society published a volume containing a collection of all the Presidential Addresses delivered since its foundation in 1882 to the year 1911 inclusive. These will be found especially useful for members who have recently joined, and to outsiders, since they show the aims and methods of the founders of the Society and give information about some of the work accomplished.

The Society has suffered a great loss this year by the death of one of its most brilliant and distinguished members, Mr. Andrew Lang, whose Presidential Address concludes the volume just referred to. A memorial article on his work in psychical research will appear in the next Part of *Proceedings*.

An event of special interest this year has been the foundation of a memorial to Richard Hodgson at Harvard University. Some of his friends in America gave contributions, amounting in all to ten thousand dollars, to establish a fund, to be known as the Richard Hodgson Memorial Fund, the object of which should be to promote Psychical Research. In offering the fund to the President and Fellows of Harvard College, the contributors expressed their hope that preference would be given in the expenditure of income to the endowment of investigation and research as distinguished from lectureships. The

MEMORANDUM OF ASSETS.

GENERAL FUND.	
£892	3 0 Midland Railway 2½% Preference Stock.
£520	0 0 East India Railway Deferred Annuity.
£1,540	0 0 East India Railway Irredeemable Debenture Stock.
360	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£125	in ten Shares of £12 10s. each in the Prescott Gas Co.
£100	4% Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Stock.
£1,200	Southern Nigeria 3½% Government Stock.
£1,500	Midland Railway 2½% Debenture Stock.
£251	14 11 3¼% Victoria Government Stock.
£62	19 0 2¾% Consolidated Stock.
£58	11 2 2¾% National Debt Annuities.
	} Edmund Gurney Library Fund.

I have examined the above Account and compared it with the Society's Cash Book, Receipt Books, and Vouchers and certify that it is in accordance therewith. I have also verified the Stocks enumerated above as being either in the custody of the Banks or inscribed in their books.

ARTHUR MIALl, Auditor, Chartered Accountant.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1912.

RECEIVED.		PAID.	
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Interest on Investments,	-	Balance in hand, December 31st, 1912,	-
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Examined and found correct, and all securities produced at Lloyd's Bank.

II. ARTHUR SMITH,
Hon. Treasurer, S.P.R.

acceptance of this Fund by Harvard is particularly gratifying, since it is the first time in our history that the work of the Society has been formally recognised by a University of the first rank.¹ On this account and in the hope that it will prove an important aid to psychical research, the Council voted a contribution of five hundred dollars to it from the funds of the Society. The President and Fellows of Harvard College passed a formal vote of thanks to the Society for this donation, adding in an accompanying letter, "It is most gratifying to have such a well known and competent body as yours show interest and confidence in one of our activities."

The Endowment Fund for Psychical Research, to which further contributions would be welcomed, has not been added to during the year except by the accretion of income derived from the investments. It is still being allowed to accumulate with a view to increasing the annual yield from dividends, as with a larger permanent income the Council would be able to employ more investigators on the permanent staff.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and subjects of the papers read were as follows:

*February 19th. "The Need for Advance in Psychology," by Dr. L. Forbes Winslow.

March 28th. "The Discovery of a hitherto unsuspected Answer to the Horace Ode Question," by Mr. J. G. Piddington.

*May 23rd. "Presidential Address," by the Right Rev. Bishop Boyd Carpenter, D.D.

July 8th. "Some Cases of the Relief of Pain by Non-hypnotic Suggestion," by the Rev. M. A. Bayfield.

November 8th. "Dr. Maxwell's Criticism of Cross-Correspondences," by Mrs. Henry Sidgwick.

December 9th. "Recent Experiments with the Oui-jia Board," by Sir W. F. Barrett, F.R.S., and the Rev. E. Savell Hicks.

*Those marked with an asterisk were General Meetings.

¹We do not forget Mr. Henry Seybert's bequest to the University of Pennsylvania to found a Chair of Philosophy with the condition that the Professor should make an investigation of "all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." But this was in no way connected with our Society.

CASE.

P. 285. Impression.

THE following account of a premonitory impression which resulted in the saving of several lives was sent to Sir Oliver Lodge by Mr. John A. A. Williams, of Aberglaslyn Hall, Beddgelert, North Wales, in a letter dated October 31st, 1912:

I have often thought of writing to tell you the following facts. The story got into some of the papers, and I saw an account of it in the *Liverpool Courier* which was not quite correct. Until last year I was the principal proprietor of one of the largest slate quarries in ——. I used to go up there occasionally to look round with the Manager, who had the charge of them. On Nov. 25th, 1910, I went up with my brother, and we both went round with the Manager. On our return in the motor, my brother was telling me about a "shoot" he had been to, and I was listening attentively, as it was about a mutual friend. In the middle of his telling me, I had a sort of message, and seemed to see a certain portion of the quarry and the men in great danger. I interrupted my brother and said, "Excuse me interrupting you, but I have had the most extraordinary message, that those eight men we saw working are in danger." He said, "But what do you know about it? The men have worked in the quarry for many years, and they would know if it were dangerous; also the Manager and sub-agents have been there many years and know the ground well." I said, "I don't care. I shall stop at — Post Office (after dropping my brother) and will wire to the Manager to stop them working." My brother said, "He will think you have gone perfectly mad," and that I had never interfered with the working, etc., etc.; however, I *did* stop and I sent the wire. The Manager went to the eight (or ten) men and said to the men, "It is an extraordinary thing, I have received a wire, etc., from Mr. Williams. I cannot understand it, but you must stop working at once," and the men were equally surprised and took up their tools and left the ground. About half an hour to three-quarters of an hour [later], the whole of that ground fell to the bottom of the quarry, about 120 yards, and all the *débris* from above fell on top; nothing could have saved them—no warning. In the morning I had several telegrams, one from the agent, saying, "good thing you sent wire, as all the ground gave way shortly after the men left," and I had others to the same effect. When I received them I lay on the sofa for a long time in a highly nervous state, quite overcome. When I went up to the quarry the next day to see the ground, one of the men came to me on behalf of the others, to thank me for saving their lives.

JOHN A. A. WILLIAMS.

Through the efforts of Mr. J. Arthur Hill, who kindly undertook to collect the evidence for this case, the original letters written

to Mr. Williams next day by his brother, and by the agent and manager of the quarry, were put into our hands, and we give below copies of them:

(1) *From the Agent.*

Nov. 26, 1910.

I cannot tell you how glad I am that you sent that telegram yesterday to the Manager, because all that ground came down in about an hour after the men cleared away.

I went up to-day by the 12.40 train and saw a considerable change there. For a length of about 20 yards the ground where we and the men stood had all slipped away, so that it is now not possible to walk the whole length of that side as we did yesterday. We had to descend from close to the eating shed. Part of the wall has also gone, exposing the piles: still there is no leakage of water from the lake. The men are clearing right well from both ends. We can only hope that the water will keep away for a little while, until a temporary bit of dam can be made there. Somehow I feel much calmer to-day, seeing how near we were to a greater disaster—the killing of 7 to 10 men. We must still hope for the best.

[P.S.]—I have dropped further note to Mr. D. saying that a further lot fell last night.

(2) *From the Manager.*

Nov. 26, 1910.

I was very glad to have your wire last night, as I was so anxious about the safety of the men. They also were all very glad to hear your order not to work in the dark. And, no doubt, it was very fortunate that you did wire, because about an hour later the whole of the place where they were working upon went down.

I wired you this morning to inform you that [a] great [deal] more of the rubbish as well as a part of the piles and a part of the big wall went down last night; fortunately the water still keeps back, there are a few very small streams running down the clay side, it is impossible to say whether these come from the actual lake or not, we are setting small troughs to carry it over the clay. . . .

(3) *From Mr. Williams's brother.*

Monday [Nov. 28, 1910].

This morning I drove to the quarry. The position now seems to me to be much more favourable than it was on Saturday. There are no cracks known to exist in the face of the rocks. The gravel will keep dropping until a natural face is formed. I certainly feel to-night that, barring a big flood in the next fortnight, water will not flood the quarry. G—— and all the men are doing their very best to clear down to the virgin soil in the lowest water level part, and I am sure if you could motor up again they would all be very

glad to see you, and I am sure your mind would be as much relieved as mine is this evening. It is well you sent that wire. I forgot to ask how much warning that part gave—probably not much.

In reply to a question from Mr. Hill as to whether there was any apparent danger of such an accident happening, Mr. Williams wrote:

Nov. 3, 1912.

There is always danger [in] working in those quarries where the sides are perpendicular for over 100 yards. There were no indications of any unusual danger, as my brother could bear me out. I both spoke to the agent that day and also to the sub-agent, that on no account was any risk to be run, if the place showed any indications of danger, and they both said they would not run the risk, neither would the men. . . . The Manager and men knew the ground well and they would not run any risk (unnecessary).

You will notice my Manager says in his letter, "I was very glad to have your wire, as I was anxious about the safety of the men." Why did he say that in his letter when he told us both that it was quite safe and when I told him not to run any risk? . . .

The discrepancy pointed out by Mr. Williams is perhaps to be explained by supposing that the Manager, after the catastrophe, blamed himself for not foreseeing it and imagined that he had felt an anxiety beforehand, for which there seems to have been no adequate grounds. In situations of this kind, there may often be subconscious anxiety in the minds of the persons concerned. It is conceivable that some such feeling in the Manager impressed Mr. Williams telepathically, and caused him to send the telegram. It is also conceivable that Mr. Williams subconsciously noticed some indications of danger when he visited the quarry, and that this gave rise later to his sudden impulse to send the telegram.

In the letter just quoted, Mr. Williams gives two rough drawings of a section through the quarry, showing the position of the ground before and after the accident. The height of the gallery on which the men were working is given as 340 feet from the bottom of the quarry.

With a view to obtaining further evidence as to whether there was any reasonable ground for expecting an accident, Mr. Williams, who has taken a great deal of trouble to provide us with all the information possible, wrote to his brother to ask for his present recollections of the incident, and sent us his reply, which seems to show that at least neither of the brothers was at all anxious about the condition of the quarry.

The letter is as follows:

- Dec. 31, 1912.

My recollection of what occurred on Nov. 24th, 1910, when you and I were returning from the quarry in a motor is that when passing — about nine miles from the quarry, and I was telling you about a shoot that I had been to, you suddenly interrupted me and said something to the following effect: "Whilst you were talking I had a curious sort of message that those men are in danger, and that I shall send a wire to stop them working when I get to —," and you went to the Post Office there and sent the telegram to G — instructing him to immediately stop the men.

The date Nov. 24, 1910, here given, is obviously a slip, as the contemporary letters show that it was on Nov. 25, 1910, that the accident occurred.

SIR W. F. BARRETT ON SWEDENBORG.

The lecture delivered by Sir William Barrett to the Swedenborg Society in the spring of 1912 has just been published in book-form,¹ and gives a very interesting account of the life and work of the philosopher, and the general upshot of his teachings. Swedenborg was the son of a Swedish Professor of Theology, who afterwards became a Bishop, and the first two-thirds of his life were given to the pursuit of science. Like some other men of genius who have similarly devoted themselves, he was not only a master of the learning of his own age, but in many respects he anticipated the discoveries and theories of later generations. Sir William Barrett shows that both his general conception of matter and his views, *e.g.*, of heat and magnetism, were comparatively modern, while he also made valuable contributions to the study of anatomy, physiology and psychology. He was besides a practised man of affairs, and especially distinguished in the region of finance. After fifty years spent in practical studies and affairs, Swedenborg gave up active scientific investigation, and devoted himself thenceforth to the study of mysticism and religion, his teachings on which were derived from what he believed to be actual converse with angels and departed spirits. An instructive and discriminating summary of his philosophy forms perhaps the most interesting part of the book, the whole of which may be cordially recommended as an introduction to the study of the great mystic.

¹ *Swedenborg: the Savant and the Seer*, by Sir W. F. Barrett, F.R.S. (John M. Watkins, London, 1912. 72 pp., price 6d. in paper; 1s. in cloth).

JOURNAL

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, MARCH 13th, 1913, at 8.30 p.m.

WHEN A PAPER ON

**“Cross-Correspondences relating to
Works of Art”**

WILL BE READ BY

MISS ALICE JOHNSON.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.

THE PAPER WILL BE ILLUSTRATED BY LANTERN SLIDES.

THE ELEMENT OF CHANCE IN CROSS-CORRESPONDENCES: A FURTHER EXPERIMENT.

BY H. DE G. VERRALL.

IN my report on the "Element of Chance in Cross-Correspondences" (*Journal*, S.P.R., December, 1911) I concluded with the following words:

I assumed here, for the sake of argument, the intervention of a supernormal agency; setting aside this assumption, as we are bound to do according to the hypothesis upon which this whole experiment is founded, the conclusion to be drawn from this incident is that pure chance will occasionally give us a fairly good "cross-correspondence" of a simple type. But after all necessary discount for this possibility has been made, the evidence for the intervention of some supernormal agency in the production of automatic script remains but little affected.

In a note appended to this report Miss Johnson says that one of the writers concerned in the experiment, called in the report C.,

since seeing the proofs, has told me of certain circumstances which suggest that some of the coincidences detected by Miss Verrall are not merely accidental, but due to telepathy.

In the *Journal* for July, 1912, Miss Johnson discusses this question further, and concludes that it seems to her very doubtful

whether C.'s literary preoccupations had any telepathic influence on the [pseudo]-scripts; there is no suggestion in them of any connexion with her; On the whole it seems probable that the correspondence between her thoughts and the [pseudo]-scripts in regard to the topic of the moon was only another coincidence, due to chance alone.

Nevertheless, since the question of a possible telepathic connexion between the pseudo-scripts had been raised, it seemed desirable to arrange a further series of experiments in which this possibility should be excluded.

As before, six people took part in the experiment, each producing six pieces of pseudo-script, and to all I sent the following "instructions."

Several people have suggested that it would be desirable to try some further experiments in regard to the element of chance in cross-correspondences, analogous to those published in the *Journal* (Dec. 1911). The difficulty in drawing conclusions from the earlier experiments was that although under the circumstances telepathy seemed very improbable, it was not absolutely excluded, and it was possible therefore to ascribe such connexions as were found between the [pseudo-]scripts to this cause.

We propose to try another series of experiments in which every agency but chance shall be completely excluded. The method to be adopted is that each [pseudo-]script shall consist of a series of quotations from books, the books and the passages for quotation being determined by chance.

The books used should cover a fairly wide range of subjects, books of a very technical character, dictionaries, etc., being excluded. They should be divided into ten groups of ten, and so far as is possible the same books numbered in the same order should be used throughout each series of scripts.

The passages for quotation should be selected by means of the numbers enclosed.

The 1st no. in each set denotes the group.

The 2nd no. denotes the position of the book in the group (l. to r.).

The 3rd no. denotes the page of the book.

The 4th no. denotes the line on the page.

Supposing that the page number is 97 and that the book denoted has not that number of pages, ten or any multiple of ten may be deducted, so as to bring the page number within the compass required, *e.g.* if the book had 81 pages, 20 would be deducted, reducing the page number to 77.

If the page denoted has not the requisite number of lines, the nearest preceding page which fulfils this condition may be taken instead. If *no* page of the book selected has the requisite number of lines, the nearest preceding book which fulfils this condition may be taken instead.

Each passage should be about four lines in length (whether prose or verse) beginning with the line denoted by the line number. Where the sense of the passage requires it the preceding line or lines should be quoted. *Full references should be given for each quotation*, and where characters are referred to by pronouns only their names should be added in square brackets.

Each [pseudo-]script should consist of six quotations.

To these instructions was appended a list of figures, which I compiled myself by drawing numbers at random from a bag, and I also wrote to each experimenter suggesting that some volumes of standard poetry should be included amongst the selected books.

It will be seen that the instructions are so framed as to leave nothing to the choice of the individual writer except the selection of the hundred books from which the quotations are to be taken, that is to say he has some discretion as to the source of the quotations but none as to the particular passage to be extracted or the topic with which it deals.

Pseudo-scripts compiled in this way may be expected to differ in one important respect from pseudo-scripts compiled according to the method employed in the earlier experiment. When people are asked to set their minds adrift, as it were, and write down whatever thoughts first come to them, the ideas most likely to arise are those which are familiar and full of associations. And this did, in fact, occur. The most noteworthy of the coincidences observed in the first experiment centred round the idea "moonlight," another was concerned with "dawn and sleep," and the pseudo-scripts were full of well-known quotations. The probability of coincidences between them was thereby increased. But where the choice of quotations is determined by chance alone, this process of natural selection will be wanting. It is far more probable that we should obtain the quotation "To be or not to be, that is the question," by asking a man to mention the first quotation from Shakespeare that came into his head than by asking him to open a copy of Shakespeare's plays at random and read the first line on the left-hand page.

It is therefore much less probable that we shall find coincidences between the topics, as distinct from the sources of the quotations in this second series of pseudo-scripts than in the first series, and it is also less probable, though in a minor degree, that we shall find coincidences in this second series than in "real" automatic scripts. These last, it is true, by no means confine themselves to commonplace ideas, and their ingenious display of learning has sometimes taxed the resources of investigators to the utmost; nevertheless, they have, in the normal associations of the various automatists, a considerable common stock upon which to draw.

To conclude, therefore, the pseudo-scripts now under consideration are, as compared with real scripts, less likely to show coincidences of topic, because normal association of ideas has played a very small part in their composition. How much allowance should be made for this difference cannot be exactly determined, because we cannot exactly determine, in the case of automatic scripts, to what extent the minds of the various automatists are likely, for one reason or another, to move along the same lines of thought. But whatever allowance is made, it does not seem to me that the result of this experiment is such as to detract from the evidence for a supernatural agency in the production of cross-correspondences. The coincidences which I have observed between these pseudo-scripts are not numerous, they do not seem to afford any appreciable evidence of purpose or design, and they are chiefly coincidences in regard to the source of the quotations, which is what might be expected. It was likely that the various selections of books would have some books in common, especially as the experimenters were all asked to include a certain amount of standard poetry.

I have made a careful comparison of these pseudo-scripts, and most of the coincidences I have observed in them seem to me far too slight to be worth reporting, *e.g.* two scripts contain allusions to Charles Darwin, but I can find no other connexion between them. I give in detail the two best examples, *i.e.* those which most nearly resemble cross-correspondences, there being in each case more than one point of coincidence.

For purposes of reference I shall speak of the writers of the scripts as A., B., etc., and the scripts in each series were numbered by their writers from 1 to 6. The date of their production is of course a negligible factor. In most cases I imagine all the scripts in each series were produced in the course of a few hours. But for purposes of analogy and comparison, it was necessary to devise some means of arbitrarily grouping together pseudo-scripts from different series, just as the scripts of different automatists may fall into a natural group according to the date of their production. I decided, therefore, before examining the pseudo-scripts, to regard as contemporaneous those which had the same numerical position

in the several series, *i.e.* A. 1, B. 1, etc., and similarly A. 2, B. 2, etc.

I.

ST. AUGUSTINE, BURKE AND CHARLES I.

In this coincidence (I do not think that by any stretch of liberality the name of "cross-correspondence" can be attached to it) two writers are involved, A. and D. A. 5 includes a quotation from the *Confessions of St. Augustine*, thus:

A. 5.

Yet suffer me to speak unto thy mercy, me, dust and ashes. Yet suffer me to speak, since I speak to thy mercy and not to scornful men. Thou too perhaps despisest me, yet wilt thou return and have compassion on me.

St. Augustine is referred to on only one other occasion in these pseudo-scripts, in D. 2:

D. 2.

But of the genuineness of the life in its entirety we have no right to doubt, contrary to the verdicts of the most distinguished scholars whether Protestant or Catholic; and there is fair reason to suppose that the document is that of which the great St. Augustine speaks.

(From Kingsley's *Hermits. St. Anthony.*)

D. 2 is linked with D. 4 by the fact that both of them contain quotations from Burke's *Speech on the Revolution in France*, and D. 4 and A. 5 both contain allusions to Charles I., who is not referred to elsewhere in the pseudo-scripts.

D. 4.

Between James and his son the difference was one as well of principle as of temperament. Charles, entirely devoid as he was of any general conception of the course of European politics, had no eyes for anything except the results, etc.

(From S. R. Gardiner, *History of England.*)

A. 5.

Strafford. These tedious cares! Your Majesty¹ could spare them.
Nay—pardon me, my King! I had forgotten
Your education, trials, much temptation,
Some weakness: there escaped a peevish word—
'Tis gone: I bless you at the last.

(From R. Browning, *Strafford.*)

This quotation immediately precedes the quotation from *The Confessions of St. Augustine* already given, so that A. 5 is linked with D. 2 by the reference to St. Augustine and with D. 4 by the reference to Charles I., and D. 2 and D. 4 are linked with each other because each contains a quotation from Burke's *Speech on the Revolution in France* (not quoted elsewhere). Burke is also referred to in A. 5 and E. 3, but I cannot find any further coincidences between these pseudo-scripts and those quoted above.

II.

RUSKIN AND THE ESSAYS OF ELIA, JOHNSON AND CARLYLE.

In this coincidence also two writers are concerned, D. and F. D. 6 and F. 6, "contemporaneous" pseudo-scripts, both contain quotations from Ruskin and from the *Essays of Elia* as follows:

D. 6.

He thinks only of the return of the same phenomenon at the same hour tomorrow. Household rumours touch him not. Some faint murmur indicative of life going on within the house soothes, while he knows not distinctly what it is. He is not to know anything.

(From Lamb, *Essays of Elia. The Convalescent.*)

I suppose most of it [the iron work] is of the 17th century; still it is very quaint and beautiful. Here for example are two balconies from two different houses. One has been a cardinal's, and the hat is the principal ornament of the balcony.

(From Ruskin, *Two Paths.*)

F. 6.

Now turn back to Bewick's Venus and compare her with the Tuscan Venus of the stars and then with the Tuscan Venus of the

¹ I.e. Charles I.

seas and the Greek Venus of the skies. Why is the English one vulgar?

(From Ruskin, *Ariadne Florentina*.)

She calls the servant *Sir* and insists on not troubling him to hold her plate. The housekeeper patronises her. The children's governess takes upon her to correct her.

(From Lamb, *Last Essays of Elia. Poor Relations*.)

The connexion here is solely in the source of the quotations. I have thought it worth mentioning because it contains three elements, the "date" of the pseudo-scripts and the double coincidence of authors. Moreover, D. 6 is also connected with F. 3 in a manner very slightly suggestive of design, such as I have been able to find in no other case.

In F. 3 there is a quotation from Carlyle, immediately followed by a quotation from Boswell's *Life of Johnson*, thus:

F. 3.

The bulky Weissnichtwo Packet arrived here in perfect safety free of cost. The reader shall now fancy with what hot haste it was broken up, with what breathless expectation glanced over.

(From Carlyle, *Sartor Resartus*.)

I beg therefore you will favour me with a letter tomorrow, that I may know what you can afford to allow him, that he may either part with it to you or find out (which I do not expect) some other way more to his satisfaction.

(From Boswell, *Life of Johnson*.)

In D. 6 the quotation from the *Essays of Elia* given above is immediately preceded by a quotation from Carlyle relating to Dr. Johnson.

D. 6.

Had Johnson left nothing but his dictionary one might have traced there a great intellect, a genuine man. Looking to its clearness of definition, its general solidity, honesty, insight and successful method, it may be called the best of all dictionaries.

(From Carlyle, *On Heroes*.)

He thinks only of the return of the same phenomenon, etc.

There is a simulation of purpose in thus combining in one

quotation the two authors who have been referred to in successive quotations in an earlier pseudo-script, F. 3, and the coincidence is strengthened by the fact that D. 6, as noted above, contains a double coincidence with F.'s contemporary pseudo-script F. 6.

It is, as I have said, impossible to formulate any exact standard of comparison between the pseudo-scripts and real scripts, and comparison is even more difficult in this experiment than in the earlier one, because the material under consideration is even more unlike real script. But in so far as any comparison can be made, the conclusion to be drawn seems to me much the same as in the earlier experiment, that in estimating the evidential value of cross-correspondences a small allowance must be made for coincidences due to chance alone, but that it is impossible to suppose that the whole mass of them can be ascribed to that agency.

CASE.

L. 1195. Dream.

THE following case of a veridical dream was reported to Sir Oliver Lodge by the percipient, Mr. W. E. Perry, in a letter dated February 3rd, 1913. Mr. Perry's account is as follows:

18 PALMERSTON RD., SPARKBROOK,

Feb. 3rd, 1913.

On Thursday morning last at about 8.0 I was on the point of getting up when I suddenly dropped asleep again and dreamt that my father (deceased 10 years) came to me and, immediately after, I saw a telegram which contained the words "Come Grannie." I at once seemed to look for the sender's name but could not make out the name.

My father seemed connected somehow with the message, and yet the telegram was not in any one's hands but simply lay against the surrounding dark.

On awaking I told my wife that her grandmother was worse and related the dream. I enclose the telegram [which fulfilled the dream]. I had a similar experience at the death of my father, but then I heard my name distinctly called three times, and so distinctly the third time that I was awake when I heard it.

W. E. PERRY.

The telegram, now in our possession, is worded *Come Grannie sinking rapidly unconscious*. It is stamped "Sparkbrook, Birmingham, Jan. 30, '13," and is timed as having been handed in at Derby Rd., Longeaton, at 8.50 a.m., and received at Sparkbrook at 9.15 a.m.

In reply to an enquiry from Sir Oliver Lodge as to the time when he told his wife of the dream, Mr. Perry writes:

18 PALMERSTON RD., SPARKBROOK,
BIRMINGHAM, *Feb. 4th*, 1913.

....The time at which I told her was between 8.30 and 8.40. I could not tell to a minute or two, as while I quite expected the dream to be fulfilled, I was not thinking of it as a case for the Psychical Research Society. It was only after I had seen my wife off at the station that I remembered some of the cases in your "Survival of Man," and decided to communicate with you.

W. E. PERRY.

Mrs. Perry corroborates as follows:

Feb. 19th, 1913.

On the morning of Jan. 30th my husband told me that he had dreamt that Grannie was worse and he had seen a telegram which asked for me to come. This was soon after 8.30 a.m., and the telegram came about three-quarters of an hour later, while we were at breakfast. At the time he told me of the dream I attached no special importance to it, but thought the coincidence strange when the telegram came.

WINIFRED A. PERRY.

We asked Mr. Perry whether his grandmother's condition was causing him any anxiety at the time of his experience, and his reply is as follows:

18 PALMERSTON RD., SPARKBROOK,
BIRMINGHAM, *Feb. 19th*, 1913.

I may say that we knew Grandmother was breaking up, her age being 87, and should not have been surprised to hear of her death, but we were not anticipating the end to be so near. Grandmother had been able to get about well up till about a week prior to Jan. 30th, and both my wife and I thought that a few days in bed would enable her to recover strength as previously. The death took place on Friday morning at 4.10, Feb. 7th.

W. E. PERRY.

THE PSYCHICAL *VERSUS* THE PHYSICAL
THEORY OF DOWSING.

BY SIR W. F. BARRETT, F.R.S.

THE following interesting letter addressed to me by Professor Hoernlé, M.A., who holds the Chair of Philosophy in the Armstrong College, confirms the theoretical conclusions to which I was led in my investigation of the nature of the dowsing faculty. As will be seen by reference to the *Proc. S.P.R.* (Vol. XV., p. 314 (7) and also Appendix E, p. 359), I attribute the success of a good dowser to his possessing a subconscious supernormal perceptive power. Usually the clairvoyant faculty of the dowser—if such it be, as I maintain—does not rise to the level of *conscious* perception, but evokes an obscure emotion, or other nervous disturbance, which reveals itself in a transitory *malaise*, or muscular spasm, and the latter causes the twisting of the forked rod. In some cases, however, there *is* a conscious perception of the underground water, or other hidden object of which the dowser is in search. This apparently occurs in the case of the young Dutch boy referred to in Professor Hoernlé's letter.

ARMSTRONG COLLEGE,
NEWCASTLE-ON-TYNE, Dec. 22, 1912.

As an Associate of the S.P.R. and a reader of your Report on the use of the Divining Rod in the *Proceedings* of the Society, may I submit to you a remarkable case of water-finding by what appears to be clairvoyance, which was brought to my notice in South Africa?

In October, 1911, about $2\frac{1}{2}$ months before I left S. Africa (Cape Town) for good, I received a letter (in Dutch) from a resident at Paarl, a small country town about 60 miles from Cape Town, in which he told me of a boy, aged about 11 (I think) who could find water by "seeing" it. On my taking the letter to Mr. P. J. du Toit, Professor of Dutch at the South African College, Cape Town, I learnt that the case was well known to the Professor, because the boy in question lives in the Orange Free State on a farm close to one belonging to Prof. du Toit's brother.

I summarise the facts as told me by Prof. du Toit. When the boy was about 5 years of age, his father, finding the three wells on his farm inadequate, started digging for another without success. The boy came running to his mother: "Why does father dig there?"

There is no water there. He ought to dig *here*. There is water here," and he pointed to a spot some yards away from where the father was digging. At first no one paid attention, taking it for childish prattle. But the boy insisted, and his curiously positive conviction finally impressed the parents so much, that they dug at the spot indicated, where, in due course, they struck a plentiful supply. At first they were upset, believing it—as "backveld" Boers are quite likely to do—a case of diabolical possession, but the minister of the Dutch Reformed Church had the good sense to reassure them. The story presently came to be bruited about the countryside; other farmers, either from curiosity or because themselves in need of fresh wells, asked the boy to visit their farms and indicate water. As a result, the parents soon lost their superstitious terror, and in fact ended by making a business of their son's "gift,"—by now, no doubt, regarded as "divine." At any rate, I was told that the fee—payable to the father—is £5 for three indications; money returned in case of failure. Many farmers, according to my informant, and also villages have successfully availed themselves of the boy's services. Of failures I could hear nothing—only of an alleged failure. When that was reported to the boy he insisted that they must have dug at the wrong spot, and revisiting the locality, he is said to have indicated as the original spot a spot about one yard away from the one where the people had dug, and at this original spot water was duly found.

The boy employs no rod or any other instrument or device. He is said to "see" the water simply as if there were no solid soil between him and it at all. He will point to the slope of a "kopje" and trace the line of a subterranean water-course, as if it were on the surface. And he speaks of seeing the water "gleam" and sparkle as if it were in the sunlight. He estimates the volume at least sufficiently to advise his employers whether it is worth their while to dig or not. I could not get certain evidence as to whether he can tell accurately how deep down they have to dig before they strike water. Also, I could not ascertain whether he is in a trance or in any other way in an abnormal condition when "seeing" water. But he was described as, apart from the gift, a perfectly normal and healthy child. Needless to say, he has no geological knowledge of any kind.

R. F. ALFRED HOERNLÉ.

As Professor Hoernlé asks for a similar case, I will quote the following sent to me some time ago by the late Dr.

Hodgson from America. I had previously seen reports of this case in the American newspapers and had asked Dr. Hodgson if he could obtain further particulars for me.

HOUSE OF REPRESENTATIVES,
AUSTIN, TEXAS, *Feb. 8, 1901.*

DR. RICHARD HODGSON.

DEAR SIR,—In reference to the published newspaper account of the wonderful and unexplained gift of Guy Fenley, who can see water at any distance under the earth's surface, I have to say that my experiments have convinced me that he possesses this power of sight. I know that he can see through any substance and locate water beneath; also that he has located a number of good water supplies in localities in West Texas where water is almost an unknown luxury. There are many responsible people of Uvalde, Texas, and other places in that section of the State who have seen this wonderful sight displayed, and know that there is nothing mythical about it. I shall be glad to give you any detailed information concerning this boy and his wonderful gift, if you will inform me definitely as to what you desire on the subject.

Yours truly,

JOHN N. GARNER
(Member of House of Representatives).

I was unable to obtain any further information about this case beyond the reports in the local newspapers. Other cases of the dowser apparently *seeing* underground water are to be found in the history of the so-called divining rod. Some of these are quoted in my Reports, see especially *Proc. S.P.R.*, Vol. XV., p. 363 *et seq.* In Appendix E to that Report, some successful experiments are recorded wherein the clairvoyance of the dowser, Mr. J. F. Young, was specially tested. Further, as shown in Appendix F, the ancient Zahoris were persons who apparently had this gift of clairvoyance.

Count Carl von Klinckowstroem of Munich, who has had some previous correspondence with me, has a paper on the "Divining Rod in Germany" in the December number of the *Journal*. Judging from information I received as to the interest excited in various quarters in France, Germany, and Scandinavia, after the publication of my Reports, in 1897 and 1900, the Count is, I think, mistaken in supposing that "the attention of all Germany" was first drawn to the dowsing rod in 1902

by the publication of an article in a German weekly journal called *Prometheus*. However that may be, there is no doubt considerable public interest was excited in Germany when Herr G. Franzius employed Herr v. Bülow-Bothkamp to locate the site for a well in Kiel Dockyard. From the contemporary report of the proceedings which I have seen, the experiments then made hardly appear to justify Herr Franzius becoming, as Count v. Klinckowstroem says he is, "an enthusiastic adherent of the dowsing rod." But from whatever cause his conviction arose, it is certainly very gratifying to find men in the high position of Herr G. Franzius and others in Germany taking so deep an interest in this subject. Our hearty thanks are due to Count Carl v. Klinckowstroem for his successful efforts in forming a society in Munich for the investigation of dowsing; a society which, he tells us, now numbers over 350 members of all nationalities.

I am also very glad to hear what the Count says, "that we in Germany have considerably advanced the problem of the dowsing rod during the last few years," and it is to be hoped he will embody the results in a paper for our *Proceedings*. In the explanation of the subject I venture to differ entirely from the view expressed by the Count, who remarks: "We do not believe that the . . . solution of the problem lies in a supernormal psychical gift of the dowser, but in the physical influence of the soil acting on him." I can find no evidence of any value to support this view. On the contrary, the evidence points to the fact that neither soil, nor water, nor metals, etc., etc., have any specific physical influence on the dowser. Some stoutly maintain that electricity, and some that radio-activity, is the true explanation; but these and other physical causes are found to be inoperative when proper precautions are taken to avoid the influence of suggestion, and the dowser is a very "suggestible" person. Moreover, at different periods and in different places the dowser has been employed to discover all sorts of objects, from buried treasure to mineral oil springs.

There is abundant trustworthy evidence, some of which I have cited in my reports, and others subsequently in the *Journal*, to show that coins, and hidden objects of various kinds, can be located by a good dowser, far more often than

chance coincidence will account for. I would ask Count v. Klinekowsstroem how he would explain by a "physical influence of the soil" acting upon the dowser the experiments recorded in my paper "On the detection of hidden objects by Dowzers" published in the *Journal*, S.P.R., for Jan. 1910, Vol. XIV., p. 183 *et seq.*

Here I may cite an interesting case from an amateur lady dowser, a friend of mine, Miss F. M. Turner, who writes to me as follows:

HOPTON COURT,
near WORCESTER, *April 11, 1911.*

A little while ago a valuable turquoise and diamond ring was lost, on a hockey ground, by the daughter of the Vicar of Pershore, in Worcestershire. The ring had been given her to take care of while her friend was playing hockey, and the loser was naturally greatly distressed. Long and repeated search was immediately made for the missing ring, but it was without result, and all hope of ever seeing the ring again was abandoned. The loser one day chanced to hear of my "divining" powers, and at once wrote to me, and I consented to go and see if I could help in such a minute search. The day was a very stormy one, and I had only time to carefully walk backward and forward by the pavilion and mark one place where my rod turned in my hand, when a very heavy storm of hail and rain came on, and when it was over the ground was so wet and muddy we could not properly examine the spot I had marked—also, I had to catch my train. Next day the lady and her sister went back to the place with a garden fork, and the very first sod they moved contained the ring; it had been trodden into the ground half an inch, and was only three inches away from the spot marked by me the day before. . . . I must confess that I was as surprised as everyone else that such a small thing as a ring could be found by the rod in such a large tract of ground as the hockey field.

FLORENCE M. TURNER.

I asked Miss Turner to obtain corroborative evidence, and she forwarded to me the accompanying letter from the loser of the ring. The letter, it will be seen, was written to Miss Turner before her letter to me, and immediately after the discovery of the ring.

THE VICARAGE, PERSHORE, *March 17th, 1911.*

DEAR MISS TURNER,—It seems almost too good to be true, but the ring is found. My sister and I have just been down to the

field and went straight to the place where you said there was something. I gave the fork to my sister, while I felt some of the turf we had already turned up with my fingers, and the first sod she turned up contained the ring! It was about half an inch from the surface, and only three inches away from where you had stood. I can't tell you how delighted I am nor how very grateful I am to you for being the means of my finding it. I am certain that but for you it would never have been found, and I should always have had this weight on my mind; now I feel so much lighter without it. I wish there were anything I could do to show you my gratitude. I can't express it in words. I am so glad to have the actual stick which you found it with, and I shall always keep it, as it did so much for me.

Believe me,

Yours sincerely,

MARY LAWSON.

If chance coincidence be the explanation of such a case as the foregoing much would depend upon the area of the ground over which the loser of the ring had walked before the loss was discovered. Possibly it was not more than a few square yards, but, even so, prolonged search at the time under favourable circumstances failed to discover the ring, whereas after some time had elapsed and the ring had been trodden into the ground, and under most unfavourable conditions of weather, Miss Turner located the exact position of the ring, although she was a stranger and had not been present when the ring was lost.

This incident, if it stood alone, might nevertheless be attributed to a lucky hit, but, taken in conjunction with the other evidence cited in the paper I have referred to in the *Journal*, it adds another stick to the large bundle of evidence on behalf of the reality, and also of the psychical theory, of dowsing.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, APRIL 22nd, 1913, at 4 p.m.

WHEN A PAPER ENTITLED

“A Study of Dreams”

WILL BE READ BY

DR. FREDERIK VAN EEDEN.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

Names of Members are printed in Black Type.

Names of Associates are printed in SMALL CAPITALS.

Romanes, N. H., Christ Church, Oxford.

BERRINGTON, THE REV. LESLIE G., Villa Serenisha, 29, Beauchamp Avenue, Leamington Spa.

COOPER, MRS. P. H., 283, South Street, Morristown, N.J., U.S.A.

HALL, REGINALD D., 29, Dryden Street, Westcott Street, Hull.

HOLDING, SAM, Columbia, Tenn., U.S.A.

HUMPHREYS, T. H. A., Survey Department, Giza (Mudiria), Egypt.

LIBRARIAN, University of Minnesota, Library, Minneapolis, Minn., U.S.A.

MAHLER, MRS. JOHN, Bronygarth, Oswestry, Salop.

OVERTON, MRS. WINFIELD S., 340, E. 31st Street, Brooklyn, N.Y., U.S.A.

POOLEY, MRS. THOMAS E., Fernhill, Victoria, B.C., Canada.

SIMMONDS, MISS C. E., 33, Clarence Gate Gardens, Baker Street, London, N.W.

MEETING OF THE COUNCIL.

THE 120th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, March 13th, 1913, at 5.30 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Dr. F. C. S. Schiller, Mrs. Henry Sidgwick, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and ten new Associates were elected. Their names and addresses are given above.

The Council filled the vacant place among their elected Members caused by the death of the Earl of Crawford and Balcarres by appointing to it Mr. W. M'Dougall, hitherto a co-opted Member.

The monthly accounts for January and February, 1913, were presented and taken as read.

Professor J. H. Muirhead was elected an Hon. Associate.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 43rd Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Thursday, March 13th, 1913, at 8.30 p.m.; the RIGHT HON. GERALD W. BALFOUR in the chair.

MISS ALICE JOHNSON read a paper on "Cross-Correspondences relating to Works of Art," which was illustrated by lantern slides. The paper read was a portion of one which will, it is hoped, be published later in the *Proceedings*.

CASE.

P. 286. Dream.

THE following account of an apparently prophetic dream has been sent to us by Miss "Ann Jones." Two cases, apparently of telepathy, in which Miss Jones was concerned, were published in the *Journal* for December, 1912.

The names and addresses of all the persons concerned in the present case are known to us, but pseudonyms or initials are used here. The dates of several of the events recorded below are determined by contemporary entries in Miss Jones's diary, which she has kindly allowed us to see.

Miss Jones writes:

November 20th, 1912.

On Monday, July 1st of this year, I went to stay in Gloucestershire with my friend Mrs. D. I was not at all well while I was there, suffering from headache, a low temperature, and general fatigue. I left her on the following Saturday, July 6th, and went to stay in a farmhouse in North Wales, in the mountains. For some days I was alone, and was then joined by my sister E. I took with me the MS. of a volume of poems by Mr. M., which on Thursday, July 11th, I arranged and annotated, as it was a wet day and I was not able to go out at all. I posted them to him the following day, July 12th, so that they would reach him on the afternoon of July 13th.

On the night between Monday 15th and Tuesday 16th, I dreamed that I was alone late at night in the hall of Mrs. D.'s house. The lights were low, it was nearly dark, but I knew that some one was expected. After some time there arrived many people in a motor or motors, including Mrs. D. and her brother G. All these people were in evening dress. With them, or after them, came Mr. M. in very dusty tweeds. We all had supper together, and Mr. M. asked me if I would come away to some quiet room, as he had something to show me. When we got away he showed me a large folio of brown-coloured paper with very heavily drawn brightly coloured illustrations, wood block prints, rather like the old chap-book colour illustrations. It was an illustrated edition of his poems.

On the following Saturday, July 20th, I received a letter from Mr. M. telling me that a young artist, having seen one of the poems, had drawn a picture for it, and had asked to see the whole collection. On Monday, July 22nd, I heard from Mrs. D. She told me of a house party she had been entertaining since I had left. On the night of Monday, the 15th, they had gone for a drive in two cars after dinner, and their chauffeurs had lost the way, so that they did not return until after midnight.

On Saturday, July 27th, I came back to London, and on Monday, July 29th, Mr. M. shewed me a complete MS. illustrated edition [of his poems]¹ such as I saw in my dream, drawn by the young artist during the week between July 20th and 26th.

I had not written to Mr. M. of my dream.

I knew that Mrs. D. had a house-party.

[Signed] ANN JONES.

The dream itself is not recorded in Miss Jones's diary, but she distinctly remembers telling it to her sister during a particular walk which they took together. The walk is recorded in the diary as having occurred on July 16, 1912.

Miss E. Jones confirms the above statement as follows:

[November, 1912.²]

On July 16, 1912, during a walk we took together to T—, my sister [Ann] told me of a dream she had had on the preceding night.

¹These were the poems which Miss Jones had arranged and annotated on July 11, 1912. (See above.)

²This statement was received by us on November 21, 1912, and had been written a week or two before.

She was staying at a friend's country house, at which, in the evening, Mr. M., together with a party of motorists, turned up. He was carrying a very large brown paper parcel, and promised to show her afterwards what it contained. This proved to be a khaki-coloured book of his own poems, with coloured illustrations to them.

[Signed] E. JONES.

Subsequently Miss Ann Jones, having made various enquiries, wrote the following statement:

February 13, 1913.

Since writing the account of my dream, I have been to visit my friend in Gloucestershire again, and verified from her Visitors' Book the following dates. I have also met the artist who drew the illustrations, and have from his diary obtained the other verifications. I dreamed the dream in question on the night between July 15 and 16 [1912]. In Mrs. D.'s book the midnight motor-party is noted as taking place between 10 p.m. and 2 a.m. on that night. Her letter to me relating the circumstance of this drive is dated the following Sunday, July 21, 1912.

Mr. F., the artist, met Mr. M., the poet, for the first time on Thursday, July 11, 1912¹; on Thursday, July 18, 1912, Mr. M. went to his studio, and during that visit Mr. F. made his first sketch for the poems. He did not see the complete MS. until Sunday, July 21, 1912, when he visited Mr. M. and took the poems home, working on the illustrations during the three following days. I saw them for the first time on Monday, July 29, 1912.

The diary of events therefore runs:

Thursday, July 11, 1912. I arranged MS. of Mr. M.'s poems in Wales. Mr. F. meets Mr. M. *for the first time* in London.

Saturday, July 13, 1912. MS. reaches Mr. M. by post.

Monday, July 15, 1912. Break-up of the house-party at Mrs. D.'s, celebrated by midnight motor drive.

I dream in Wales of the drive and of the illustrations [to Mr. M.'s poems].

Tuesday, July 16, 1912. I tell my sister of the dream.

Thursday, July 18, 1912. Mr. M. visits Mr. F.'s studio in London, and the first sketch for one poem is made in Mr. M.'s presence.

Saturday, July 20, 1912. I receive a letter from Mr. M., telling me that an artist had drawn an illustration to one of his poems

¹The date of this, and of his subsequent meetings with Mr. M., are recorded in Mr. F.'s diary.

Sunday, July 21, 1912. Mr. F. visits Mr. M. near London, and sees the whole MS. [of his poems] for the first time.

Monday, July 22, 1912. I receive in Wales a letter from Mrs. D. and remark on my dream [to my sister].

Monday, July 29, 1912. Mr. M. shows me in London the large brown paper volume, which I recognise.

[Signed] ANN JONES.

Mr. M. confirms Miss Jones's account as follows:

February 13, 1913.

I confirm the correctness of the above statement, so far as it relates to me.

[Signed] W. M.

Mrs. D. also confirms the statement, as follows:

Feb. 25, 1913.

All I can tell you about the night of July 15, 1912, is as follows:

I was at my house in the country . . . and I had at the time my brother, my niece, and three friends staying with me. The weather was very good just then; and as the evening of the 15th was very clear and hot, at dinner we decided to drive to B—, which is about twenty-two miles away. We started at 9.30, and intended to get home about 11.30; but we missed our way, when we started to come back, and, after many adventures, we reached C— at 2 o'clock in the morning. A few lights had been left on, and one servant had waited up to let us in. I did not write and tell [Miss Jones] about our drive till the following Sunday. . . .

[Signed] K. D.

Mrs. D. afterwards told us in reply to a question that the date of the motor drive was noted in her diary.

On February 13, 1913, Mr. M. stated, in reply to questions, that

(a) until the suggestion was made to him by Mr. F. on July 11, 1912, no idea of having any illustrations to the poems which were about to be published had entered his mind;

(b) the first meeting between Mr. F. and himself on July 11, 1912, was accidental, and nothing was said on this occasion about illustrating the poems. In fact, Mr. F. was not at that time familiar with any of Mr. M.'s poetry;

(c) it was not until July 21, 1912, that a definite suggestion was made as to an illustrated edition.

Mr. F. confirms the above statements as follows, having verified the dates in his diary:

March 14, 1913.

July 11, 1912. I meet W. M. for the first time. No reference made to drawings or even to his poems.

July 18. W. M. comes to my studio, and I draw a suggestion for a frontispiece for him. Still no mention of illustration.

July 21 (Sunday). Motor down to A. and call on M. Mention is then made of illustration, [I] having seen and appreciated the MS. of his poems.

July 22. Start the illustrations.

July 25. Finish illustrations by 10.30.

[Signed] L. F.

The illustrations, one of which we have seen, are, as described by Miss Jones, brightly coloured with a dark outline. They were mounted by Mr. F. on sheets of brown paper, bound together to form a book, corresponding in general appearance to the "large folio of brown coloured paper" which figured in Miss Jones's dream.

It will be seen from the above report that the dates of all the main incidents are determined by entries in the diaries of one or other of the people concerned. The chronological sequence of events in this case is interesting. Miss Jones's dream occurred on the night of July 15-16, 1912, and included a veridical impression concerning an almost, if not quite, contemporaneous event, the return from the motor drive at Mrs. D.'s house, which is recorded as having taken place at about 2 a.m. on July 16, 1912. The rest of Miss Jones's dream related to an event which did not actually occur until a fortnight afterwards, on July 29, 1912, and which it does not seem that any one had any normal reason to foresee at the time of the dream. It should be noted, however, that the first accidental meeting between Mr. M. and Mr. F.—that is, the first recognisable link in the chain of events leading up to the fulfilment of the dream—occurred on July 11, 1912, a few days *before* the dream, at a time when Miss Jones's thoughts were occupied with Mr. M.'s poems, which she arranged and annotated that day (see above).

Three possible explanations of these events suggest themselves:

(1) That they are due to chance coincidence. This explanation seems improbable, considering that the parallel between Miss Jones's dream and what actually happened is very close, and that the dream related to an incident which at the time of her dream Miss Jones had no normal reason to foresee. Mr. M. has published several volumes of poetry, but never any with illustrations, except a frontispiece.

(2) That Miss Jones was able in her dream to foresee in some supernormal way a future event.

(3) That Miss Jones was able, also in some supernormal way, to influence the mind either of Mr. M. or of Mr. F. in such a way as to bring about the fulfilment of her dream, which would otherwise have remained unfulfilled. We should then regard the case as one of telepathy, Miss Jones being the agent. But the telepathic hypothesis must be stretched very far to cover such a case.

MUSICAL PRODIGIES AND AUTOMATISM.

THE following account of the musical prodigy, Eric Korngold, is extracted, with the Editor's permission, from an article in *The Manchester Guardian* of December 12th, 1912:

Last summer I was staying at an Austrian villa overlooking the blue waters of the Grundelsee, not far from Ischl, the country seat of the Emperor Franz Josef. My host was something of a celebrity-hunter, and used to invite to his house as many as he could catch. Amongst others came Eric Korngold, the musical prodigy. Having heard much about him and his extraordinary genius, I was curious to see him and his parents, for I wondered whether he had inherited any of his great gifts from them. For some weeks I saw him every day, at meals, out of doors, by the lake, driving and walking; so I had plenty of opportunities to study him. My first impression was one of keen disappointment. [He was] a rotund and podgy boy of the "awkward age," with a pale face, piercing black eyes (one with a distinct glide), and dark hair—one lank lock falling over his nose. He was dressed in Tyrolese costume—a dark green coat, a bright green waistcoat, and leather breeches. His linen shirt was crumpled, his tie was knotted anyhow, his hair was unkempt.

We were all seated at dinner when he arrived with his father and mother. Our hostess introduced them to us collectively and gave them seats opposite to me. The parents looked quiet, colourless people. The mother was much the younger of the two. Herr Korngold is a well-known musical critic, writing for the *Zeit* and other German papers. Eric sat down at once and began to eat, without looking to right or left. His manner of eating fascinated me. He was entirely preoccupied with it. In less than a minute his plate was empty and he held it up with a "Bitte, noch mehr!" As soon as it was replenished he dashed at it again, and after another minute all was gone. When the sweets appeared, all of a sudden he paused, with a spoonful of meringue on its way to his mouth. He looked across the table and far away beyond me. Then he dropped his spoon and darted out of the room. Herr Korngold reassured us in guttural German. "Do not be alarmed," he said, "the boy is always thus. An idea has struck him, and he has gone away to try it on the piano. Listen!" He held up a hand for silence, and sure enough from the next room came some strange—and to me—discordant noises, as it were from a piano in pain. The father's face lit up. "So! He composes! Gut!"

He was right. Often and often in the middle of a meal the boy's eyes would take on that curious "unseeing" expression which the eyes of clairvoyants have; he would begin unconsciously to thump out notes on the table with both hands, and then would rush off to the piano and sit there for hours strumming and recording the ideas which flowed through him, until his food was long ago stone-cold and he had to be pulled away in a state of semi-collapse. When he came to himself he would not know what day of the week it was, or whether it was morning or afternoon. For the time he had gone out of our world altogether. His father religiously gathered up all the scraps of paper which littered the piano and the floor; afterwards he would piece them together and copy them out for Eric to play over, revise, and complete later. Once I came upon the father on his knees on the carpet, his eyes devouring a soiled scrap of paper upon which were scrawled some spidery notes. "Gott in Himmel!" he cried. "How marvellous is this child!" Musical ideas seemed to come to young Korngold quite unconsciously—or rather subconsciously. Sometimes if he were out walking and talking he would call impatiently "Paper, paper!" and feverishly search his pockets for a stump of pencil; if he could not find one, he

would turn and rush off home in a state of despair. It is clear from watching Korngold that musical ideas flow through his mind far quicker than he can record them. The brain always lags behind the elusive thought. Much that he writes is too difficult for him to play; indeed it would obviously be impossible for him to be capable of playing the intricate and infinitely varied orchestral work which he has written since he was eleven years old. How did he get this knowledge? His musical education was received from an average Viennese music-master. His father, although he has a deep theoretical and a fine critical knowledge, plays but little and cannot compose. Eric's grandparents are ordinary *bourgeois* folk. No creative musical talent has been known in the family. For an explanation one is almost forced to fall back upon the hypothesis of reincarnation. Is it possible that this boy-genius came into the world fully equipped as a first-class musician, and all that he had to do before starting upon his new career was to run rapidly over the old lessons and regain what he had temporarily forgotten? This is the Platonic idea that all knowledge is reminiscence. In Germany people are actually asking, "Has Eric Wolfgang Korngold lived before as Wolfgang Amadeus Mozart?"

Apart from his musical genius Korngold is not clever in any way. He is just a happy, easy-going, and contented lad, fond of fun and lollipops. His idea of perfect bliss is to have to eat an unlimited quantity of cream *éclairs* and wild strawberries (which abound in the woods of Grundelsee). He is quite aware of his own fame, and affects to look down upon the old-fashioned composers. One afternoon he had been playing his own sonatas for an hour or so, when some one asked him to stop it and play Beethoven instead. "Beethoven!" he said, superciliously; "that's *melody*, not music!" His earlier works, which contain so much pure melody—for instance, that lovely little wordless operette "Schneemann" (Snowman)—he calls "Garnichts" (rubbish). Brahms and Strauss he is always praising. Of "Electra" he said one day: "That is music; but you wait—I'll do something better than 'Electra' before I've done!" It was quite painful to watch him when his own music was being played—even when it was played really well. He would squirm on his seat, his eyes would roll, and his face turn pale. The realisation always came short of the conception. . . .

We were put into communication with the writer of this article through the Editor of the paper, and in reply to our questions, he wrote as follows:

10 NORFOLK STREET,
MANCHESTER, Jan. 16, 1913.

... The genesis of the article requires some explanation. A friend of mine stayed for some time with Korngold at an Austrian villa last summer. Visiting us recently, I questioned her about K. (in whom I have always been interested as one of the best examples of innate genius); the result of our talks was this *Manchester Guardian* article. I wrote in the first person and appended my own initials instead of my friend's (at her request), because she did not want her name to appear.

Although "written up" a little, the article is a record of fact, and may be taken literally—particularly in regard to the almost automatic way in which K. composes. When the composing fit comes on (so my friend informed me), the glide in K.'s eye becomes accentuated, nearly approaching a squint. His musical ideas seem to "rush up" from some subconscious area, and his chief difficulty is in recording them fast enough and clearly enough.

Eric Korngold was born on May 29th, 1897, and he is now fifteen. He began to show signs of musical genius when he was three years old. In his fifth year this became so pronounced that he was called "the little Mozart." He first composed when he was four. From the age of six he composed regularly and industriously. At the age of eleven he wrote the beautiful "wordless musical play," "Der Schneemann" (the Snowman), also his first piano sonata. When he was fourteen he wrote his first orchestral work—the overture to "A Winter's Tale"—after studying orchestration for *only four months*. I have heard this work, and was simply astounded at the technical grasp and marvellous facility of the orchestration. The full score was written out at once, without any sketch-plan, and the conductor Nikisch, at the first rehearsal, was particularly amazed by the certainty and vigour of the scoring. Mr. Ernest Newman, the musical critic, has written of this: "It is evident that the gift for scoring, like that for harmonic combination and modulation, is inborn in him."

What impresses one in K.'s music is its maturity; it is a man's music, not a boy's; it has the passion, the yearning, the sadness, the serious thought, of the man who has seen life in many phases. K. has not attended more than ten orchestral concerts in his life; certainly he has not filched his musical ideas from other moderns; as I have said, he will not listen to other people's music. To my mind this phenomenon can only be accounted for by (1) Myers's

theory of genius as a subliminal uprush, or (2) the hypothesis of reincarnation.

W. P. PRICE-HEYWOOD.

In the *Journal* for February, 1901 (Vol. X. p. 20) an account is given of another prodigy, Pepito Rodriguez Arriola, born on Dec. 14, 1896, about whom Professor Richet read a paper at the International Congress of Psychology in Paris in 1900. The paper was followed by a performance on the part of the child, then three years and eight months old.

We heard again of this child in 1911 from a Member of the Society, Mr. J. H. Gower (Mus. Doc. Oxon.), who wrote as follows:

23 STEELE BLOCK,

DENVER, COLORADO, *May 7th*, 1911.

... We have lately had a visit here from Pepito Arriola, the wonderful boy pianist. I say wonderful, because he is absolutely wonderful. Indeed I doubt if there has ever been anything quite like him. . . . A week ago I started him holding a pencil for automatic writing, and at once, to his intense surprise and amusement, the pencil began moving, and in less than an hour it was writing freely and rapidly—much more rapidly than he could write ordinarily, and in a totally different handwriting. Both his mother and he were much astonished, and quite impressed. There was not the slightest humbug about it. It was as genuine as possible.

Next day he wrote quite a good bit, and we were all surprised to find the signatures "J. S. Bach" and "Beethoven" written several times, together with some things I know could not come from him consciously. . . . He is now in California, but returns to Denver soon, and expects to stay here for the summer.

He has promised to write for me a little every day or so. His piano playing is so remarkable that a psychic explanation of some kind seems to me to be about necessary. . . .

JOHN H. GOWER.

Dr. Gower wrote again on June 12, 1911, saying that he had obtained some interesting automatic writing from Pepito, which struck him by its resemblance to some writing produced two or three years earlier by his own youngest daughter, of which he believed that Pepito could have known nothing. He added: "With regard to his music, I am getting some compositions from him, and several of his musical themes bear a remarkable

resemblance to compositions of mine that have not been published and that I know he has neither seen nor heard."

Dr. Gower wrote later to tell us of another musical prodigy, Blanche Cobacker, a little girl of 10 or 11 years of age (in 1911) whose genius for piano-playing was, he thought, quite as startling as Pepito's. "She has been studying with me (he wrote) since last February, and I have been following a method of suggestion and encouragement with her, a method absolutely different to any orthodox or conventional one. The result has been really wonderful. [She] plays the most exacting and difficult compositions of the old and modern composers with all the fire and dash of a Busoni or Paderewski. Some of the things she does are quite uncanny."

Dr. Gower sent us a more detailed account of Blanche Cobacker, as follows:

DENVER, COLORADO, U.S.A., *January 20th, 1912.*

The early history of the child appears to be as follows:—Born in Chicago, Illinois, 12 years ago. Her father an invalid, since deceased. He had no particular musical talent, though some members of his family play. Mrs. Cobacker, the mother, also, although very fond of music herself, has never developed her talent; she, however, comes of a musical family and is, in general, interested in art.

Little Blanche had no opportunity of studying music until she was 8 years of age. At that time she was living with her aunt in Des Moines, Iowa, and therefore her talents were never recognized in infancy. Her mother, however, had noticed that her little fingers would frequently be at work as if trying to play, on the table or on the arm of a chair. About three years ago the family came to Denver on account of Mr. Cobacker's health, and Blanche became the pupil of Señor Aquabella of this city, under whose able instruction she remained for about 18 months, I believe.

It was then suggested by a friend of Mrs. Cobacker's that I was possibly in a position to exploit the child's talents, and Blanche was placed under my care just one year ago.

Shortly after her coming to me she became acquainted with that wonderful boy pianist, Pepito Arriola. Pepito was a frequent visitor to my studio during the summer months, and gave about ten piano-forte recitals in Colorado, nearly all of which Blanche Cobacker attended with me. This may have stimulated her into greater

activity. However, at no time, within my knowledge of her, has the child been urged to practise, nor has she shown any particular diligence in her work. She is not of a very robust constitution, and during the time she has been with me, she has lost a considerable amount of work through sickness.

Notwithstanding this, she has *fairly mastered* during the last year Beethoven's Concerto in C minor, Mendelssohn's Concerto in G minor, Rubinstein's Concerto in E minor, several sonatas by Beethoven, several studies, valse, polonaises, nocturnes, etc., by Chopin, studies by Rubinstein, the same composer's Valse Caprice, two rhapsodies of Liszt (Nos. 6 and 12), to say nothing of several works by more modern composers, and, perhaps more astonishing than all, some of the most difficult of Bach's compositions.

She has no difficulty in committing music to memory, but seems to employ a method all her own in doing so. As far as technique is concerned, I have never yet seen a passage that has given her any trouble. Often when playing the most exacting pieces she will turn her head around to talk to me on subjects entirely irrelevant to what she may be then playing.

Last September when playing from notes Mendelssohn's Concerto in G minor at a recital in Holly, Colorado, before I had any idea that she had memorized the work, the lights of the town went out suddenly and the hall was in total darkness, but Blanche continued to play with the greatest brilliancy and never faltered or missed a note. It was five or six minutes before the lights went up again, and it was conceded that the child, by continuing to play, had probably averted a panic.

The strength of her playing is phenomenal, and at the close of a recital containing such works as Rubinstein's Concerto in E minor—with its four pages of octaves—Rubinstein's Valse Caprice, Mendelssohn's Concerto in G minor, Chopin's Etude in C minor, Polonaise in E flat, and Liszt's 6th Rhapsodie, she shows no sign of fatigue.

With regard to her powers of interpretation and the expressiveness of her playing, they are as wonderful as her technique.

She seems to be indifferent to the size of her audience, and played quite unconcernedly a few weeks ago to an audience numbering nearly 12,000 people.

She reads music at sight, even very difficult music, as well as most professional pianists. I tested her a short time ago in transposing. The piece selected was from one of Bach's suites. It is true that I first played it for her in two or three different keys,

but I was astounded to find that the contrapuntal devices of Bach presented no obstacles to her, even in transposing them from one key to another. All musicians will concede that to transpose a very complete knowledge of the theory of music is almost essential. As Blanche is entirely without such knowledge, her immediate response to my suggestion is little short of marvellous. I further tested her in the "trick" of playing a simple piece in one key with the right hand and in another key with the left hand, at sight. Here again she came out successfully.

In every respect, except piano playing, she is an ordinary little girl of normal habits and tastes and of a sweet, gentle and unselfish disposition.

The method employed in her instruction is very largely that of encouragement and suggestion. Her powers of imitation are also called upon, as the pieces she is studying are always played over to her at her lessons, as are also various passages in them, not only to show her how to execute them, but also to point out the desired expression. The old restrictions and rules relating to fingering have been practically abandoned. She is never allowed to regard any musical passage, however intricate, as difficult. She seldom practises more than two hours a day.

JOHN H. GOWER, Mus. Doc. Oxon.

P.S.—Blanche will have, say, such a work as Beethoven's *Opus 57* given her for the first time. I especially recall her action in this particular piece. She—although a remarkable reader of music—tackles it first, as I always insist, *slowly*. Now, the work is full of difficult passages, and she comes upon one of these, say, an arpeggio. At first she acts as an ordinary clever student would act, but after playing it a few times slowly, her fingers will dash it off at full speed, as if some latent memory had suddenly been awakened.

I have had considerable experience as a teacher of music, so that my astonishment at the genius of this child is a matter to which some slight weight may be attached. I saw something of Josef Hofmann when he was a boy, I have seen quite a bit of Pepito Arriola, and now have charge of Blanche Cocker. I have of course run across quite a number of clever children (pianists, I mean). My son Lewes is one—he is really a sort of "wonder child"—but Hofmann, Arriola, and Cocker are to me almost insoluble enigmas.

In regard to the hypothesis of reincarnation as a possible

explanation of these cases, it may be pointed out that if, say, Eric Korngold's precocity is to be explained by his being a reincarnation of Mozart, this does not help us to explain Mozart's precocity. Further, if precocity is to be explained by supposing that the child is a reincarnation of some already mature musician, we should expect the child to show maturity not only in his musical faculty, but at the same time in all his other mental powers, which is far from being the case with any of these children.

OBITUARY.

THE EARL OF CRAWFORD AND BALCARRES, K.T., F.R.S.

It is with regret that we have to record the death of the Earl of Crawford and Balcarres, which took place at his house in Cavendish Square, on January 31st, 1913.

Lord Crawford became a member of the Society in 1890, and was shortly afterwards elected a member of the Council, a position which he continued to hold up to the time of his death. His interest in psychical research dated, however, from a much earlier period, when, as the Master of Lindsay, he attended some of the sittings with the medium, D. D. Home, which are described in Lord Adare's privately printed *Experiences in Spiritualism with D. D. Home*. His evidence on this subject was published in the *Report on Spiritualism of the Committee of the London Dialectical Society*, and is one of the most important contributions to the records of Home's phenomena.

PROFESSOR BERGSON'S PRESIDENTIAL ADDRESS.

PROFESSOR BERGSON will deliver his Presidential Address at a General Meeting of the Society at the Æolian Hall, Bond Street, London, W., on WEDNESDAY, MAY 28TH, 1913, at 5.30 p.m.

Since the accommodation will be limited, each Member and Associate will, as usual, receive ONE TICKET ONLY for a friend.

No visitor will be admitted without a ticket, and a ticket will admit one only.

All arrangements for the meeting will be announced in the *Journal* for May.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES

WILL BE HELD IN

THE AEOLIAN HALL,

NEW BOND STREET, LONDON, W.

On WEDNESDAY, MAY 28th, 1913, at 5.30 p.m.

(Doors open at 5.15 p.m.)

WHEN

“A Presidential Address”

WILL BE DELIVERED (IN FRENCH) BY

PROFESSOR HENRI BERGSON.

N.B.—*Members and Associates will be admitted by TICKETS ONLY. Full particulars as to admission to the Meeting are given on the following page.*

IMPORTANT NOTICE.

PROFESSOR BERGSON'S PRESIDENTIAL ADDRESS.

It was announced in the April *Journal* that the Meeting on May 28th, 1913, at which Professor Bergson will deliver his Presidential Address, would be a General Meeting. But after further consideration of the limited accommodation of the Aeolian Hall, which was chosen in deference to Professor Bergson's wish for a moderate-sized room, the Council felt obliged to decide that the Meeting should be a Private Meeting for Members and Associates only, but that, should there be room after Members and Associates *who have applied for tickets* are provided with places, a few invitation tickets will be allotted.

The Meeting will be held in the Aeolian Hall on May 28th, 1913, at 5.30 p.m.; the doors will be opened at 5.15 p.m. Instead of being asked to sign their names at the door, Members and Associates will be admitted only on the production of a ticket, *not transferable*, which can be obtained from the Secretary of the S.P.R. before *May 21st*. Should there be any seats available after that date, tickets will be allotted, in order of application, to Members and Associates for the admission of guests. In applying, the name of the intended guest must be stated.

Applications should be addressed to THE SECRETARY, S.P.R., 20 Hanover Square, London, W.

N.B. Members and Associates who, having received tickets, find later that they are unable to attend the meeting, are requested kindly to return them to the Secretary as soon as possible.

NEW MEMBERS AND ASSOCIATES.

Names of Members are printed in Black Type.

Names of Associates are printed in SMALL CAPITALS.

Clements-Davies, Valentine, 59A, Grove Road, Eastbourne.

BIACH, DR. RUDOLF, Mayerhofgasse 20, Vienna IV, Austria.

CARR, H. WILDON, D.Litt., More's Garden, Cheyne Walk, London, S.W.

HENNING, MRS., 4, Upper Bedford Place, Russell Square, London, W.C.

INGRAM, MISS M. I., The Priory, Wimbledon Common, London, S.W.
LONG, THEODORE K., 4823, Kimbark Avenue, Chicago, Ill., U.S.A.
MANNERS-SMITH, J. A., Coniston, Haslemere, Surrey.
MUNRO, HECTOR, M.B., 27, Lower Seymour Street, London, W.
REMACLE, GEORGES, 22, Rue de l'Athénée, Arlon, Belgium.
ROBBINS, RUFUS M., Titusville, Brevard County, Florida, U.S.A.
TENNETT, MRS., 39, Rutland Park Mansions, Willesden Green,
London, N.W.
URQUIOLA, MANUEL DE, 12, Calle de Génova, Madrid, Spain.
VAN NIEVELT, CARL, Adolfsallee 51^u, Wiesbaden, Germany.

MEETING OF THE COUNCIL.

THE 121st Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, April 22nd, 1913, at 6 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and twelve new Associates were elected. Their names and addresses are given above.

The monthly accounts for March, 1913, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 44th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Tuesday, April 22nd, 1913, at 4 p.m.; MR. H. ARTHUR SMITH in the chair.

DR. FREDERIK VAN EEDEN read a paper entitled "A Study of Dreams," which will, it is hoped, be published later in the *Proceedings*.

CASES.

P. 287. Dreams.

THE following account of two dreams of an apparently premonitory character was sent to us by a lady who has been an Associate of the Society for several years. On account of the family circumstances involved, we are asked not to print names, so that pseudonyms have been substituted, but all the real names have been given to us in confidence. The first narrative by the lady here called Miss Matheson was written on January 1st, 1913, as follows:

Twenty-three years ago last September I dreamed a very vivid dream, simple as all my dreams are, but of so intensely vivid a character that it impressed me very much. The dream was simply that a cousin of mine who was then in San Francisco, while I was in Providence, U.S.A., had some terrible disaster hanging over her and she was straining every nerve to get to me. This dream I had in slight variation for three nights. So deep was the impression they made upon me that I wrote her describing the dreams. She replied that she knew of nothing terrible awaiting her, unless it was an earthquake, but in six weeks the dream came literally true. She had come on to Boston to settle her son at Harvard for his second year and in the night after arrival a most awful affliction fell upon her and she left the hotel as soon as it was opened in the morning and walked the streets without breakfast until she could get a train to me. So great was the influence of this affliction that it entirely changed my life and has not yet relaxed its grip.

Remembering this dream and its enormous consequences, I wrote down at once on awakening a dream I had in the Hans Crescent Hotel in London on the night between the 12th and 13th of April, 1912. I also told my maid of it when she came to me in the morning.

This is the dream. I thought I waked at midnight, just as the clock was striking 12. I found myself in a strange place, a small cottage room, such as I had never slept in in my life. I suddenly felt that something was calling me downstairs. It was bright moonlight, which flooded the room, making artificial light unnecessary. I rose and went out into the passage, finding a short flight of extremely steep stairs leading down. They were almost perpendicular and very narrow, altogether unlike anything I ever saw before, and scarcely as safe as a ladder. I went down these stairs and along a short passage into a very pleasant little cottage

parlour with a large window at one end. Still it was bright moonlight and I saw everything perfectly and knew I should know the room again if I ever saw it. As I entered I heard a voice wailing "Twenty-four, East Street, Twenty-four, East Street." The voice was so insistent, so sad, so weird, that it frightened me. I went to the window, but could see nothing but the moonlight washing everything. I noticed there was a wide space in front of the little fence, which was close to the window, and beyond great trees. The voice continued wailing out the words "Twenty-four East Street" until I could bear it no longer, but turned and fled. I can give you no idea of the piercing nature of the voice, nor the sorrow and distress in it, but yet on the whole the impression left upon my mind when I waked was one of happiness and well-being. I did not dream the dream again, as I had before in the one I have related, so I gradually dismissed it from my mind. My maid said when I told her of the dream the next morning "Can it be anything to do with Mr. W.?" naming a friend of mine in New York. I said, no, I did not think so. I thought the idea came to her from the fact that she knew the streets in New York were always East or West with a number added. However, as I said, I had dismissed the entire matter from my mind and concluded there was no meaning to the dream.

Shortly after this I suddenly made up my mind to take a house in the New Forest for the month of June. I took my maid and we motored all through the Forest in search of such a house as I wished.

The only one I could find that had the seclusion I desired was a cottage belonging to a man who had been a butler in a good family and who owned his house, which had been added to and had grown somewhat beyond its first primitive condition. This house was kept by his two daughters and though it was not just what I wished, I took it for a month from the 29th of May. I was tired with my quest and did not notice the house much, simply taking it because I could find nothing else, so I did not associate it with my dream at all until I went to take possession on the 29th of May. Then I remembered the staircase and the drawing room and I found that what I had taken for a hall was really a small room, which, in the more unambitious days, had been the tiny parlour of the Cottage.

Mr. W., my friend in N.Y., died on the 29th of May, the day I went to this cottage and I heard of it two days later in the cottage. Mr. W.'s house in New York was 24 East 51st Street, around the

corner from and connected with the house of Mr. Whitelaw Reid, though he, Mr. W., was not living in it at the time of his death. Mr. W. had not been well for several years, but I had no idea he was in any danger, but I had known for nearly fifteen years that he looked to me for a certain thing in case of his death. He never said this in words, but I and others knew it was in his mind. . . .

In due time after my letters of condolence to the family, I wrote his son and I quote from his reply which is before me :

"You ask if anything peculiar happened on the night between the 12th and 13th of April. Nothing peculiar in its literal sense, but that was the night father had a collapse, the one just previous to the fatal one; outside this I know of nothing." When I recall the intense agony of the voice calling apparently to me, I ask myself if this soul about to wing its way to Eternity, remembering what it wished to ask of me, tried to reach me that night and saw me where I was to be when I heard of its passing. . . .

The vividness of the dream, the intense penetrating call of the voice I can communicate to no one, and these are the only things that make the story worth telling. ——— Cottage near ——— with its steep staircase is easily found. My cousin who had the terrible experience is still living; my maid and my notebook can vouch for the truth of the dream, while the funeral card of Mr. W. and the people at ——— Cottage can do the same for the dates. . . .

[Signed] N. MATHESON.

In reply to our request for corroborative evidence and for leave to see the original papers referred to, Miss Matheson wrote again :

January 6th, 1913.

I have put together, as you suggest, "the documents in the case" and they are at your disposal. They consist of my notebook, the letter from H. W. from which I quoted, a letter from his father to me a month or two before his death, in which he says how he longs to see me and tell me "all he hopes and fears," my maid's statement, which she thought at first impossible to make without my assistance, but when I told her it would lose all value if I said one word, she went away and returned in an hour with a fairly good outline of the facts. There is also another letter written to me since Mr. W.'s death by a member of the family, which shows, unintentionally, the reason Mr. W. clung to me as he did.

I have also written to my cousin as you request. She is living at ——— and I asked her to tell me in as few words as possible if she remembered my first dreams and if so, how much of them. We neither of us kept the letters, for we thought nothing of it at the time, and the blow which fell made any such thing impossible. . . .

I think I might tell you that the terrible trouble I felt overhanging my cousin, and which fell the night I wrote you of, was the sudden insanity of her only daughter, 28 years old. She was so paralysed with fear that she had but one thought, to get away from people and to me. Fortunately the first condition of the insanity was a frozen state in which her daughter would not speak. But soon after she got to me, it became that of raving insanity, and while to-day she is perfectly quiet and good, she has never recovered her mind. It led to so many changes, such a complete overturning of every condition that existed at the time she was taken, that it has never been a matter of surprise to me that I felt it coming.

Miss Matheson also told us that she was shortly coming to London and could see us and show us her papers. Miss Johnson therefore went to call on her, and writes the following account of her interview :

January 23, 1913.

I went to see Miss Matheson at the Hans Crescent Hotel on Jan. 15, 1913, and had a long talk with her about her experiences.

In regard to the premonitory dreams, dreamt on three successive nights, about her cousin, she said that there was absolutely no reason for expecting a misfortune of any kind. The illness (mental) of the cousin's daughter came on about six weeks later quite suddenly and with absolutely no warning. It made a great difference in Miss Matheson's own life, as she had been appealed to for help and had taken complete charge of the invalid, who had remained under her guardianship ever since, and was with her then.

The cousin had lived with Miss Matheson's parents, and so was in the position of a sort of elder sister to her. She is now an old lady, and though Miss Matheson was sure that she remembered all about the facts, she did not expect that she would be prepared to write a detailed statement of them. She has, however, written a brief note of general confirmation.

As the illness caused great anxiety and distress to all the family, and also brought about a complete change in Miss Matheson's life,

(she gave up her house to go abroad with the invalid), it was natural that the letters which passed between her and her cousin at the time had not been kept.

In regard to the second dream about the cottage and the wailing voice, Miss Matheson gave me the original account of it, which she had written immediately after waking, before seeing her maid. She had not connected it in any way with Mr. W. When the maid came into her room in the morning, she told her of the dream, and it was the maid who first suggested that it might have to do with Mr. W., since the address of his house was 24 East 51st Street in New York. They concluded, however, that it could not refer to him, because the little old-fashioned and inconvenient cottage was utterly unlike any place that he could have lived in or been associated with.

Some two or three weeks after the dream Miss Matheson began to make plans for the summer and determined to try and find a house in the New Forest for the special benefit of her ward, for whom she thought country of that kind would be suitable. She started with her maid on May 16th, 1912, motoring through the forest, and the only house she could find that seemed at all possible was —— Cottage. She did not much like the house, as it had not the accommodation and conveniences that she had been accustomed to. In particular the stairs were so narrow and steep that she did not go up them, but sent her maid to look at the upstairs rooms; and all the time they were staying there afterwards, she avoided going up and downstairs as much as possible. But she told me she was quite certain that she was not in any way influenced by her dream in taking the house, since she had entirely forgotten it, and neither she nor her maid noticed till afterwards its likeness to the dream house. She laid special stress on its great unlikeness to any house she had ever taken before; she had never before stayed in any that could be described as a cottage. She took it on May 16th from May 29th for four weeks, arranging to enter on May 29th, which they actually did.

I saw Miss Matheson's maid, Mabel ——, who has written a statement confirming the dream. She repeated to me her recollections of the whole matter, and answered various questions. I was very favourably impressed by her as a witness, as all her statements seemed to be made with care and thought. She said that the staircase of the cottage was very markedly narrow, steep, and inconvenient,—it went straight up from the little hall, opposite to the

front door. She kept a diary and brought it to refer to when I asked for the exact dates of their excursion to the New Forest, etc. The dates given above were dictated to me from this diary, and noted by me at the time.

Miss Matheson gave me various letters, etc., relating to Mr. W.'s death. He had been a chronic invalid for some years, but she was not in any special anxiety about him at the time of her dream. She heard from him fairly often; he was an intimate friend.

ALICE JOHNSON.

P.S.—I read the above to Miss Matheson on Feb. 4, 1913, and she declared it to be correct.

Miss Johnson went to see Miss Matheson again on February 4th, 1913, when she dictated to her and afterwards signed the following more detailed account of the dream about her cousin:

The first night I dreamed that I had been out of the house and coming in I found three members of my cousin's family sitting or lying in different rooms in a complete state of exhaustion. They were 3000 miles away in San Francisco, so I was surprised to see them and on showing it they said "Something terrible is hanging over us and we have hurried to get to you." I saw my cousin, her husband and son; her daughter was not there. I also saw a great mass of opals thrown together.

The next night I dreamed that I had a letter from them saying that something terrible was going to happen to them and they were hurrying to get to me and would be there almost as soon as the letter. The third night I dreamed that something terrible was going to happen to them and I must get to them myself, and in my dream I went to San Francisco, only to be told that nothing was the matter. But I did not see the daughter in any of the dreams.

On the same occasion, Miss Matheson dictated to Miss Johnson the following extract from a letter from her cousin, dated Jan. 11, 1913:

I do remember your writing that letter speaking of your terrible dream of disaster awaiting us. I could not think of anything but an earthquake.

Miss Matheson also obtained for us a statement written by her cousin, which is now in our possession, as follows:

Jan. 16, 1913.

Yes, I remember the dream you wrote me about, that a terrible

disaster was threatening me, and my trying to get to you, and how it was fulfilled by the events that followed.

[Signed] J. F. BAUMGARTEN.

In regard to the dream of the voice heard in the cottage in April, 1912, Miss Matheson gave Miss Johnson her original account, written immediately after waking, which is as follows:

HANS CRESCENT HOTEL, *April 13th*, 1912.

In the Hans Crescent Hotel, London, on the night between April 12th and 13th, 1912, I had a very vivid dream.

As I have never had but one dream before in my life of this extremely vivid character and as that came literally true in 6 weeks' time, I am placing this on record.

THE DREAM.

I dreamt I woke up just at midnight, the clock was striking 12. I found myself not in my own room, but in the room of a *small cottage*, such as I had never been in in my life. In a few minutes the feeling came to me that I must go downstairs. It seemed as if something was imperatively calling me. I got up,—it was bright moonlight, like day, so that I did not require a light,—and went down an *exceedingly* narrow and steep flight of stairs and through a short hall into a pleasant little cottage parlour with windows at one end. I presently became conscious of a voice calling, "24 East Street, 24 East Street." It seemed to come from just outside the window and was so piercing, so agonising, that it frightened me. I looked out, but there was nothing but the bright moonlight. The wailing voice went on, "24 East Street, 24 East Street," until in a kind of panic I fled up the steep stair again to my bed.

Though my feeling of panic was real enough for the moment, there was underlying it a sense of well-being, of happiness and content, which the wailing voice did not seem to really disturb.

The dream like my previous one was nothing in itself. It was only its extremely lifelike character that left the impression upon me.

Miss Matheson added later:

My previous dream in September 1889 was dreamt 3 nights in succession. This dream of April 12-13 but one night.

[Signed] N. MATHESON.

The following statement was written by Miss Matheson's maid:

January 4th, 1913.

On going to Miss Matheson's rooms as usual on the morning of the 13th of April, 1912, at the Hans Crescent Hotel, she said to

me, "I have had a most vivid dream of being in a small cottage with such a steep staircase, the like of which I have never seen in my life before. After descending the stairs and entering the parlour I heard an unknown voice outside the window calling out to me 24 East Street, 24 East Street."

Knowing considerable of Mr. W. and his illness I at once said, "Can it in any way be connected with Mr. W.?" to which Miss Matheson replied, "Why no, Mr. W. was never in such a cottage in his life."

I thought it possible that Mr. W. had passed away and that Miss Matheson would soon hear of his death.

Later in the day, when again speaking of the dream, Miss Matheson said, "I so rarely dream that, when I do, I feel my dream must have some meaning."

Time passed and on May 29th we went to a small cottage in the New Forest that Miss Matheson had taken for a month and there on entering the hall, facing us *was* a steep staircase such as Miss Matheson might have seen in her dream.

Two days later at the cottage Miss Matheson learned that Mr. W. had died on May 29th, the very day we went there.

[Signed] MABEL ———

Miss Matheson also gave Miss Johnson two picture post-cards of the cottage in the New Forest to which she went on May 29th, 1912, to show the kind of house it was and its surroundings, as described in her first account; two letters from Mr. W. to herself; a printed notice of his death on May 29th, 1912, and the letter from his son dated Aug. 8, 1912, from which she quoted in her first account. He writes as follows:

. . . You ask if "anything peculiar happened the night of Apr. 12." Nothing "peculiar" in its literal sense, but that was the night that Father had a collapse, the one just prior to the fatal one. I recall that I was away motoring at the time and learned of it by long distance 'phone. Outside of that I know of nothing of note happening. . . .

The fact of the son being away from home at the time showed, as Miss Matheson pointed out, that, though Mr. W. was a chronic invalid, the family were in no special anxiety about him at that date.

L. 1196. Dream.

THE following case, apparently one of telepathy, has been sent to us through an Associate of the Society. The names and addresses of those concerned have been given to us, but are by request withheld from publication.

The agent and percipient in this case were A. and his wife B., as they are called here. The first report of the experience was sent to us by A.'s mother, Mrs. Rooke (pseudonym), as follows:

February 3rd, 1913.

A few days ago I received the following account, from [my son and daughter-in-law, A. and B.], of what appears to be a curious case of telepathy.

"The other day, the 19th of January, A. was reading *Tristram of Blent*, a book which neither A. nor B. remember to have seen before. B. was busy about the house in the afternoon, when A. was reading this book, and he said nothing to her about what he was reading. When he came to the following passage he read it over several times and made a strong mental note of it:—'If we divide humanity into those who do things and *those who have to get out of the way while they are being done*, Gainsborough belonged to the latter class.' He said nothing about this. Some hours later after dinner, both were reading, and B. was interested in her book, when suddenly she had an extraordinary desire to go to sleep immediately. It was the utmost she could do to tell A. this, for her, very unusual thing, when she curled up on the sofa and dropped asleep, knowing nothing more till about two hours later when she awoke. In the meantime A. went on reading. After B. had been asleep for a considerable time, she began to speak with the subdued eagerness usual in sleepers' speech:—'They are trying—they are trying to— . . .' A. leaned forward (he was sitting about ten feet away) and said in an ordinary tone: 'Yes, what are they trying to do?' B. answered without hesitation: '*The people that have to be got out of the way of.*' Then she muttered a few syllables, and was silent, sleeping on, in deep slumber, for perhaps an hour till she woke. She changed her position several times, her movements being those of a very tired and determined sleeper, and she gave no sign of being anywhere near waking all the time.

B. had certainly not looked at the book since it came to the house, and it is very unlikely that either she or A. had ever seen

it before. B. did not even know the title of the book A. was reading."

This is a verbatim copy of the statement as sent to me, as requested, after having heard the story in conversation.

[Signed] G. ROOKE.

We wrote then asking whether A. and B. would also send an account of their experience. A. writes:

February 10, 1913.

On the afternoon of Sunday, January 19th, 1913, I was reading *Tristram of Blent*. My wife was in and out of the room a good deal, but I did not call her attention to any passage in the book. I was specially struck by the following passage, and read it over more than once, pausing for a time in my reading, but saying nothing: "If we divide humanity into those who do things and those who have to get out of the way when they are being done, Gainsborough belonged to the latter class." I remember that my wife came into the room while my attention was fixed on this passage.

Some hours later, in the evening, we were both reading, when my wife said, suddenly, that she felt very sleepy, speaking in a drowsy tone, and almost immediately she dropped off into a deep sleep. She did not wake up for about two hours. After she had been asleep for some time, she began to speak with the subdued eagerness ordinary in such cases, saying, "they are trying . . . they are trying," but apparently being unable to say more. I leaned forward (I was sitting about 10 feet away) and said, in an ordinary tone, "Yes? What are they trying to do?" She answered at once, in the tone of a person answering such a question: "*The people that have to be got out of the way of.*" She then muttered a few syllables, and was silent until she awoke, I think not less than an hour after. While she was speaking, and just before and after, she was lying perfectly still with her eyes closed and was certainly asleep.

[Signed] A. ROOKE.

B. writes:

February 10, 1913.

On Sunday, Jan. 19th, 1913, my husband and I were reading. I was quite interested in my book; suddenly I felt a strong desire for sleep. I had some difficulty to keep awake long enough to explain to my husband that I was obliged to go to sleep immediately—an unusual thing for me to do.

I curled up on a sofa and knew nothing more until about two hours later.

When I awoke my husband asked if I had read the book *he* was reading. (He felt sure I could not have done so, as it had only just been sent to the house.) I had not read, or even heard of it.

He then told me that he had been struck by a certain passage in his book and that in my sleep I repeated a part of it, using almost the same words.

[Signed] B. ROOKE.

In reply to a further question, Mrs. Rooke writes:

February 14th, 1913.

In regard to the question you ask, as to whether my son ever unconsciously reads or repeats aloud sentences that he is particularly interested in, I can answer without any hesitation that I have *never* known him to do so, and I feel quite sure that he never does. My daughters say the same, and that they could not imagine him doing so; it would be so unlike himself.

As you ask for a statement from me *or* my son's wife, to this effect, I trust this will be enough without writing to her to confirm it.

[Signed] G. ROOKE.

CORRESPONDENCE.

WITH reference to "Miss Jones's" dream, the account of which was printed in the *Journal* for April, 1913, pp. 51-56, Mr. Constable writes:

One fact in this case seems to me peculiarly interesting. If we assume that, in the dream, the midnight motor-party and the coloured illustrations were both "presented" to Miss Anne Jones, we have a presentation of the present in time and a presentation of the future in time, given to Miss Jones in one and the same dream. But in the dream we have the two presentations *related* to one another by the presence of Mr. M. "in very dusty tweeds" at the midnight motor-party. This fact is evidently "embroidery"; it results from intellectual operation on the part of Miss Jones in, when dreaming, using her imagination to link up in time and event two events unrelated to each other in fact or time.

The case appears to me a very clear one of Miss Jones's having

had the two "presentations" in telepathy (as I define it in *Personality and Telepathy*). When the two impressions emerged in ideas in her intellect, her imagination came into play, in trying to reconcile her experience with her normal experience.

F. C. CONSTABLE.

DUBLIN LOCAL SECTION OF THE SOCIETY FOR PSYCHICAL RESEARCH.

REPORT FOR THE YEAR 1912.

THE work of the Dublin Section has been carried on during the year 1912 with a considerable amount of success. We have held sixteen meetings of the Section, with an increased average attendance over the previous year. The Hon. Treasurer reports a small balance of between £5 and £6 in hand, after defraying the various expenses of hire of room for meetings, printing, stationery, and travelling expenses. The hon. officers who acted last year agreed to serve again for the year 1913, except the hon. treasurer, Dr. Doherty, who, owing to continued ill health, is unable to perform the duties, and has sent in his resignation of the post. He has now accepted the office of vice-chairman of the Dublin Section *vice* Mr. Thomas Henry Webb, who has resigned.

During the past year several of our members have been engaged in private circles in various aspects of psychical investigation. One group sitting regularly have obtained remarkable results in the use of the so-called Ouija Board, and the preliminary report by Sir William Barrett and the Rev. Savell Hicks of the results so far obtained was read at the meeting of the parent Society on December 9th, and at our local Section on December 19th, 1912. The experiments are still being continued, and we hope that they will encourage other members to devote some of their time to investigation.

THE WESTON VICARAGE POLTERGEIST.

ENQUIRIES have reached us about the alleged manifestations at Weston Vicarage, near Otley, which were reported in the *Yorkshire Observer* in the beginning of April. Accounts by

the Rev. Charles Tweedale, Vicar of Weston, appeared in the *Yorkshire Observer* for April 2nd and 7th, 1913, and in the latter of these accounts Mr. Tweedale wrote :

In conclusion, I may say that the Society for Psychical Research have made a most exhaustive investigation of the psychic phenomena with which we have been favoured, and have interviewed and cross-examined a score of witnesses who have resided in the house. The result has been to more than justify every word we have said. . . . The Society for Psychical Research are still investigating and observing the phenomena, and every opportunity will be given to their officers to do so in the future. . .

The Editor of the *Yorkshire Observer* applied to us for information on the subject, and Miss Newton replied as follows :

Sir,

April 8th, 1913.

In reply to your enquiry received this morning, it is true that one of our investigators has been three times to Weston Vicarage to enquire into the phenomena reported as having occurred there. He has collected a great deal of evidence on the subject from present and former members of the household, but has not yet come to a definite conclusion regarding it.

The Society for Psychical Research are hoping to avail themselves of the opportunity offered to their officials by Mr. Tweedale, in his letter printed in your issue of April 7th, for continuing the investigation.

Yours, etc.,

ISABEL NEWTON

(*Secretary, S.P.R.*).

This letter was, however, printed in a mutilated form in the *Yorkshire Observer* of April 11th, 1913, immediately following one from Mr. Tweedale, so that it may have given readers the misleading impression of having been written spontaneously to endorse Mr. Tweedale's statement, which was not the case. We may add that the phenomena as to which our investigator has collected evidence from Mr. Tweedale and members of his household were far less remarkable than would be gathered from the descriptions recently appearing in the newspapers.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, JULY 3rd, 1913, at 4 p.m.

WHEN A PAPER WILL BE READ ON

“The ‘Thinking’ Horses of Elberfeld,”

BY MR. E. BULLOUGH

AND

DR. V. J. WOOLLEY.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Brown, Haydn, L.R.C.P., The Bishams, Caterham Valley, Surrey.
ADAIR, DESMOND, Sandhurst, Farnham, Surrey.

BEAUMONT-KLEIN, LEOPOLD DE, D.Sc., 6 Gloucester Terrace, Regent's Park, London, N.W.

BEAUMONT-KLEIN, THE HON. MRS. DE, 6 Gloucester Terrace, Regent's Park, London, N.W.

CHICHKINE, Mlle. A. DE, Lyceum Club, 128 Piccadilly, London, W.

COSTELLOE, MISS KARIN, 3F Morpeth Terrace, Victoria Street, London, S.W.

DUNNE, DANIEL P., Yetholme, Liverpool Road, Birkdale.

ELCHO, LADY, 62 Cadogan Square, London, S.W.

WISE, MISS A. S., 16 West Kensington Gardens, London, W.

MEETING OF THE COUNCIL.

THE 122nd Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, May 28th, 1913, at 4 p.m.; **SIR WILLIAM CROOKES** in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, the Rev. M. A. Bayfield, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

One new Member and eight new Associates were elected. Their names and addresses are given above.

The monthly accounts for April, 1913, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 45th Private Meeting of the Society for Members and Associates was held in the Aeolian Hall, New Bond Street,

London, W., on Wednesday, May 28th, 1913, at 5.30 p.m.; the President, PROFESSOR HENRI BERGSON, in the chair.

THE PRESIDENT delivered an Address, which will shortly be published in the *Proceedings*. The following abstract is reprinted from *The Times* by special permission:

PROFESSOR BERGSON, who spoke in French, began by thanking the Society for the honour it had done him in making him its President. He had done nothing to deserve this honour. He himself had not seen anything of psychical research, nor had he made experiments or observations. Since the foundation of the Society, however, he had followed its publications with the greatest attention. He admired the indefatigable perseverance and the extreme ingenuity which it had brought to its investigations. He admired also the courage with which it had braved the prejudices of a part of the learned world.

Whence came these prejudices, which, by the way, were in process of diminishing and of disappearing? They were due to several reasons, some superficial, others profound.

In the first place the method which the Society was often obliged to employ disconcerted many minds. But the facts which the Society studied were natural facts. Thus to take the example of "true" or "telepathic" hallucinations—that was to say, of the alleged apparition of a dying person, for instance, to a relation or a friend—it was quite evident to M. Bergson that, if that fact was real, it was subject to laws, as were all the facts of nature, and that, consequently, this fact itself, or at least a part of it, ought to be able to be reproduced by us at will experimentally, if we knew its conditions. Indeed, in his opinion, if telepathy was a reality, it was probable, or at least possible, that it was taking place constantly with every one, but too feebly to be noticed, or neutralized by certain obstacles. There, then, was a fact which, if it was real, ought, it would seem, to lend itself to the methods of study which were employed in the natural sciences. But not at all. The Society for Psychical Research was obliged to study it by a method which on certain sides resembled that of the historian and on others that of the detective or of the judge, collating evidence, comparing it, criticizing it. There, in the opinion of certain men of science, was an anomaly which embarrassed them and which resulted in their preferring to have nothing to do with that class of phenomena.

But this was not the principal reason. The true reason was to be found in a certain bent which all our minds had contracted during

the last three or four centuries, under the influence of the metaphysic and the science which had developed since the Renaissance. Experimental method, as for three centuries it had been understood, was essentially turned towards measure. Even when the object studied was not directly measurable, even when we must limit ourselves to giving a description of it, we so arranged as to retain of that object only the aspect by which, later on, it might become measurable. Now, the phenomena of thought, of feeling, or, more generally, of the mind, were not measurable. Science tended, then, naturally, to substitute cerebral facts for these phenomena themselves, and to consider the mental as the exact equivalent of the cerebral. Thence the theory of the exact parallelism of the cerebral with the mental, a theory which had become so natural to us that we spoke almost indifferently of the mind or of the brain. Now, it was because the facts with which psychical research was concerned seemed to square badly with this theory, not to be able to be explained by it—although this had been by no means proved—that one was led *à priori* to consider them as illusory.

M. Bergson proceeded to point out that in his view the theory of the rigorous parallelism of the cerebral with the mental was a pure metaphysical hypothesis which was neither proved nor even suggested by the facts. He recalled, in reference to this subject, the study which he formerly made of the diseases of memory. The only function of thought, he said, which it has been possible so far to attach to such or such a part of the cerebral cortex was the memory—more precisely the memory of words. The study of the various aphasias had led, indeed, to localizing in such or such cerebral circuvolutions the visual memory of words, the auditive memory of words, the motive memory of words, and so on. Now, he had shown already by psychological analyses, and this had been confirmed recently by considerations of an anatomical nature—as could be seen in the works of Dr. Pierre Marie—that the classic theory of the aphasias was untenable. He had shown that the brain must be an organ of the recalling of things remembered, far more than an organ of preservation. The *rôle* of the brain was to bring back the remembrance of an action, to prolong the remembrance in movements.

Now, in a general way, it could be said that that was the *rôle* of the brain. If one could see all that takes place in the interior of the brain, one would find that that which takes place there corresponds to a small part only of the life of the mind. The brain simply extracts from the life of the mind that which is capable of

representation in movement. The cerebral life is to the mental life what the movements of the baton of a conductor are to the symphony.

The brain, then, is that which allows the mind to adjust itself exactly to circumstances. It is the organ of attention to life. Should it become deranged, however slightly, the mind is no longer fitted to the circumstances; it wanders, dreams. Many forms of mental alienation are nothing else. But from this it results that one of the rôles of the brain is to limit the vision of the mind, to render its action more efficacious. This is what we observe in regard to the memory, where the rôle of the brain is to mask the useless part of our past in order to allow only the useful remembrances to appear. Certain useless recollections, or dream remembrances, manage nevertheless to appear also, and to form a vague fringe around the distinct recollections. It would not be at all surprising if perceptions of the organs of our senses, useful perceptions, were the result of a selection or of a canalization worked by the organs of our senses in the interest of our action, but that there should yet be around those perceptions a fringe of vague perceptions, capable of becoming more distinct in extraordinary, abnormal cases. Those would be precisely the cases with which psychical research would deal.

On the other hand, it is space which creates multiplicity and distinction. It is by their bodies that the different human personalities are radically distinct. But if it is demonstrated that human consciousness is partially independent of the human brain, since the cerebral life represents only a small part of the mental life, it is very possible that the separation between the various human consciousnesses may not be so radical as it seems to be. There must certainly exist, in the normal state, mechanisms which neutralize this endosmose between consciousnesses, if this endosmose is a real thing, for it could not be other than very embarrassing. But it is conceivable that at certain moments these mechanisms work badly; and here, again, facts for the criticism of psychical research would be produced. The field open to psychical research was, then, very wide and no one could say what were its limits.

Professor Bergson asked, in conclusion, what would have happened if all our science, for three centuries past, had been directed towards the knowledge of the mind, instead of towards that of matter—if, for instance, Kepler and Galileo and Newton had been psychologists? Psychology, he said, would have attained developments of which one could no more form an idea than people had been able, before

Kepler and Galileo and Newton, to form an idea of our astronomy and of our physics. Probably, instead of their being disdained *à priori*, all the strange facts with which psychical research was concerned would have been sought out minutely. Probably we should have had a vitalist biology quite different from ours, perhaps also a different medicine, or therapeutics by way of suggestion would have been pushed to a point of which we could form no idea. But when the human mind, having pushed thus far the science of mind, had turned towards inert matter, it would have been confused as to its direction, not knowing how to set to work, not knowing how to apply to this matter the processes with which it had been successful up till then. The world of physical, and not that of psychical, phenomena would then have been the world of mystery. It was, however, neither possible nor desirable that things should have happened thus. It was not possible, because at the dawn of modern times mathematical science already existed, and it was necessary, consequently, that the mind should pursue its researches in a direction to which that science was applicable. Nor was it desirable, even for the science of mind, for there would always have been wanting to that science something infinitely precious—the precision, the anxiety for proof, the habit of distinguishing that which is certain and that which is simply possible or probable. The sciences concerned with matter could alone give to the mind that precision, that rigour, those scruples. Let us now approach the science of mind with these excellent habits, renouncing the bad metaphysic which embarrasses our research, and the science of the mind will attain results surpassing all our hopes.

At the conclusion of M. Bergson's address,

MR. A. J. BALFOUR rose and said:—It is not usual to follow our President's address with either commentary or discussion, but as an old president of this Society I think I am probably translating your secret thoughts when I take the opportunity in your name, without asking your leave, to thank M. Bergson for one of the most interesting—the most interesting and illuminating address which this Society has ever received. Most of us know M. Bergson by reputation—who, indeed, does not?—but few of us have had an opportunity of hearing him. Those of us who have had that opportunity to-night will leave this hall congratulating themselves on the good fortune which has brought them to this meeting, on an occasion which must be so profoundly interesting to the whole future of our Society.

THE CASE OF CHARLES P. BREWIN.

THE April number of the *Journal of the American Society for Psychical Research* contains an interesting report of a case of secondary personality, somewhat similar to the case of Ansel Bourne (see *Proc. S.P.R.*, Vol. VII., p. 221). The subject in this case was Mr. Charles P. Brewin, a merchant tailor of Burlington, N.J. Mr. Brewin disappeared from home on Nov. 9, 1903, and nothing was heard of him for nearly four years. On June 24 or 25, 1907, a trolley-car conductor, who had lived as a boy in Burlington, saw Mr. Brewin in Plainfield, N.J., and spoke to him by name. Mr. Brewin, however, asserted that his name was Johnson, and when a day or two later his son and brother came to see him, he did not recognise them. Several newspaper reporters also visited him, and he appeared to be much worried and perplexed over the question of his identity. On Sunday, June 30, 1907, Mrs. Dunn, in whose house he was living under the name of Frank G. Johnson, went out, and he was left for some hours alone. His restoration to his normal self is described by Mrs. Dunn as follows:

. . . When I came home I rang the bell and saw him through the curtain, staggering to the door. He opened the door and stood still looking at me, and said: "Who are you?" I said, "Don't you know me, Mr. Johnson?" He replied, "I never saw you before." I came in and he remarked: "Are you Mrs. Dunn, of Norwood Avenue, Plainfield, New Jersey?" "Yes," I said. "Do you live here?" he further asked. "Yes," I replied. He then said: "I saw a tax bill on the table with that name on it and I found myself here in a strange place. I do not know how I came here, but I have been asleep and was suddenly awakened by the explosion of a pistol, or gun, or cannon, close to my head. It startled me so that I awoke out of this sound sleep. I jumped out of the chair and had to support myself by the table and chair. I had to sit down again until this dizzy feeling, and finding everything strange about me, went over. I could not find my hat or coat. I went out and walked about to see if I could find any one I knew, but came back with everything strange about me. If I could have found my hat and coat I would have gone away. I was afraid to go and look for them, thinking that people who lived here might return and imagine I was a burglar."

"Well, who are you?" I asked, noticing that there was something strange in his condition and behaviour. He replied: "My name is Charles P. Brewin, merchant tailor of Burlington, N.J., and I can't understand how I came here to Plainfield. Do you know how I came here? Do you know anything about it? Find my coat and hat. I want to get off on the next train." I then said, "You have been sick and have been with me for some little time." He replied, "Oh, no. I left Burlington yesterday." He complained of his head being dizzy and that he could not collect his ideas, and urged me to get his hat and coat, saying, "My wife will be terribly worried!" This was the first time he had ever mentioned he had a family. He went on: "I am not in the habit of staying away from home at night." "Well," I said, "you are in a strange place. I shall go and find when the train goes and tell you. You wait and do not try to get to Burlington until I get back." He replied that he would stay, and that he had been afraid to go prowling about the house for fear he would be taken for a burglar.

The case is also described by Dr. Buchanan, the doctor who knew Mr. Brewin as Frank Johnson, and was called in to see him immediately after his return to normal consciousness. Dr. Buchanan writes as follows:

September, 1907.

... To prepare my account, I would say that I have some recollection of the excitement caused at the time of the disappearance of Chas. P. Brewin from his Burlington home, the finding of certain effects—a hat and note, I think—in a New York ferry boat, and the fruitless attempts to locate him. My actual acquaintance with Frank G. Johnson was formed on a professional visit to the lady with whom he boarded, Dec. 7, 1905. He was introduced to me as Mr. Johnson, seemed to be a perfect gentleman, quiet, unobtrusive, and anxious to do what lay in his power to assist in the time of need. I met him subsequently to this several times, sat in the same pew with him in church and shared the same hymn book, met him at his presser's bench, where he was employed, at various entertainments, on trolleys, etc., and have had many short conversations with him. As Frank G. Johnson, my opinion of him was that of a quiet, unassuming bachelor, of a devoutly religious turn, with no vices, and with sufficient money to supply his needs and permit him to extend a helping hand where needed, which he

always did freely and generously. In short, I never for a moment had a suspicion that Frank G. Johnson was any one but Frank G. Johnson, a journeyman clothes-presser and tailor, and a gentleman. So much for Frank G. Johnson. Thursday morning, June 27, my father, Rev. J. C. Buchanan, formerly pastor of the Baptist church at Pemberton, N.J., a town ten or twelve miles from Burlington, called my attention to an item in the *Philadelphia Press*, to the effect that Chas. P. Brewin had been found in Plainfield by a trolley conductor named Alfred Woolman—later known as a relative of a former Sunday school scholar of Mr. Brewin—and identified as his proper self; that his relatives had been summoned, but that to everybody he positively denied his identity as Brewin, insisting his name was Johnson. I told my father I knew a Johnson, and on my describing him, he was satisfied that it must be Brewin, and later, on a trip down town, he met Mr. A. L. Fone, Editor of the *Daily Press*, and made further inquiries of him, and in turn gave him the information in his possession. From this the reporters got hold of the case, and from then on the life of Frank G. Johnson was one perpetual pester and annoyance from this and other purely curious sources. I mention this because I firmly believe it to be the cause for the clearing up of the case. I am told by those intimately associated with him, that from the time his brother and son first saw him there began to show evidence of a mental struggle going on as to whether his identity was what he claimed it to be. He would ask his employer if he wasn't Johnson, etc., and would brood and stew over it till his head ached. To such a pitch did this worry extend, that, on the Saturday evening previous to his awakening, his head ached so and was so congested, that he was compelled to stay in the store long after closing and keep quiet. In other words, physical causes were awakening to clear up the fog of four years, and the old areas of mental processes were again grasping after old and familiar facts, under the stimulus of old ideas and faces, brought to a brain acting under increased blood pressure and excitement. So much for Frank G. Johnson. Sunday evening, June 30, 1907, I was summoned by Brewin's landlady, Mrs. Dunn, to come at once, as Mr. Johnson had suddenly waked up and become Brewin. I went at once, taking my father, who had known Brewin years before and very intimately. Arriving at the house, I told my father to wait in the hall, while I went in the kitchen, where I found him eating a bit of bread and butter, with a cup of tea. I found him white and somewhat weak, but perfectly clear mentally. My first remark, "Well,

Mr. Brewin, I see you have come to yourself at last," elicited the reply, "Who are you?" To my reply I added that I had a gentleman with me whom he probably knew. Calling my father in, Brewin gave him one look, jumped to his feet saying, "Mr. Buchanan, how are you?" and greeted him cordially. We then went into the parlour, and all sat down, where we tried to get him acquainted with facts as they existed. But it was a hard job. Had it not been for my father, who was the only one he knew as Brewin, and in whom he had implicit confidence, I think nothing we said would have been believed. He told us of his awakening as if by a pistol shot, finding himself in a strange place, his fear of being thought a burglar, etc., all of which data you already have, and repetition is useless here. So, too, is a detailed account of many things that occurred in the evening. To be brief, everything "Johnson" and all of "Johnson's" acts and acquaintanceships were gone, and Brewin was back where he left off four years ago, and yet, note this, Brewin was not clear on all points of Brewin's past; the full clearing of his brain came rapidly, fact by fact. Of the many interesting bits I recall during that evening talk, were his insistence that he left Burlington an evening or so before, and he must get back or his wife would worry about him; his telling me of his membership in the Burlington Lodge of Foresters; and his blank surprise when told he had joined in Plainfield the previous March, and had a policy made out to an Anna Johnson, his sister, for \$1,000, all of which had documentary evidence; his after failure to recognize the dog he petted, the landlady he had boarded with two years, her son with whom he had stock dealings, his garden that he had planted, etc. About 10 p.m. I saw he was getting tired, and I told him he had better go to bed, and again I was amused at his asking where to go. I took him to his room and he recognised nothing, asked if he had slept there before, etc. He sat on the edge of the bed, put his hand in his pocket and drew out a black pocket-book and said, "Why, that isn't mine, my pocket-book is red." He disclaimed ownership of the watch and chain he took off, which were not the ones he had when he left (which he described, and which description was the next day verified by his son), went to the closet and recognized none of the clothes there, though he had worn them all. He saw a card, on the bureau, of his present employer and asked who that was. I told him it was the card of the lady by whom he was employed, which didn't please him, and he emphatically declared he was a boss tailor and worked for no women. I finally got him

to bed, and he slept quietly till nine the next morning, awakening clear in mind and with less distress in his head than he had had as Brewin, four years before. Later in the day his brother and son came on. The recognition was mutual and immediate, and later in the day Brewin left for Pavonia to see the wife he left "the evening before," four years ago. After a week or so he came back with his wife, and is filling out at the same bench the time he contracted for with Miss Brown as Frank G. Johnson. His four years are a perfect blank. He tells me he remembers nothing that took place, even though he is again working in the same scenes of his last two years as Johnson. His health is better, and he suffers less pain in his head, though he cannot stand exposure to the sun. In short, his employer has now working for her a Mr. Brewin, who is, with the exception of a vastly improved mentality, the Frank G. Johnson, and the said Brewin is quite as often addressed as Johnson as he is as Brewin.

Of most of this interesting case you already have notes that are copious and exact, and I need not repeat them here. I simply want to add that the genuineness of the case is unquestionable. Even now Brewin is having trouble in collecting back pension due to him for the period of his existence as Johnson. The principal facts that have struck me, psychical and physical, are these:

1. The similarity between Johnson and Brewin in character. Both are identical—church-goers, quiet, unassuming; neither smokes, drinks nor swears; both enjoy and frequently take trolley rides for pure pleasure, enjoy church fairs and are liberal patrons. Both have a "hanker" for minstrel shows.

2. The retention in Johnson of all professional skill that Brewin possessed in the matter of tailoring in all its aspects, and Brewin was an expert tailor.

3. The retention by Johnson of much of the head distress, and remedies therefor, that Brewin had, and since describes as having had, as Brewin, for years. Johnson used peppermint constantly to cool his head, a favourite remedy of Brewin's.

4. The absolute loss by Brewin of his store of memories of Brewin that represented his life in every aspect, as I can analyze it, except as stated in 1, 2, and 3.

5. The creation of Frank G. Johnson, with all it gives rise to in the way of query. When did Johnson evolve from Brewin? Why was he Johnson and not Smith? Where did he get his stock of

parents, relatives, etc., as Johnson? Who were the friends he had since he was Brewin no more? etc.

6. And, finally, what is the physical basis? . . .

Look at the history: Increased blood pressure from worry and thought as to his identity, finally severe headaches, a crack, and the mind clears, and gradually, fact by fact, the whole past life of Brewin returns and Brewin is himself again. But where did Johnson go? For he has gone and his four years are gone, and a careful examination yesterday (Sept. 21, '07) shows no evidence of his presence.

As to the way in which Mr. Brewin spent the period of his absence, the facts, so far as they can be ascertained, are as follows: He left home on November 9, 1903; in April, 1905, he came to Plainfield (ostensibly from New York), and applied for work to Miss Brown, who kept a dyeing and pressing establishment. "When he came she did not like his looks, and was reluctant to employ him, but in response to the desire to let him show what he could do, she set him to pressing as an experiment, and found him an excellent workman, and gave him employment. . . . His work was satisfactory and regular." In October, 1905, he went to board with Mrs. Dunn. She and several other people, who knew him at this time, describe him as a man of "exemplary habits," very quiet and regular in his way of life. "He neither smoked nor drank." He frequently complained of headaches, and was said to have had a "spell" in church, which was attributed to heart trouble. He does not seem to have said much of his own antecedents. He told Mrs. Dunn that

his father was an Englishman. He did not give his father's full name nor where he lived. But he said his father's mother had married a second time and he himself, Mr. Johnson's father, did not like his stepfather, and left home as a boy or young man and came to this country. His father's mother had frequently sent money to his father from England. Hints here and there showed that his father lived in the country, but no particular place was mentioned. . . . His father married a second time after the death of his mother, the second wife still living (in New York I understood) and had a daughter by her, a stepsister, whom an insurance policy, taken out while he was Johnson, named as beneficiary.

This policy was taken out in the Foresters for \$1,000, Mr. Brewin being already insured in this society under his own name. In his application as Frank G. Johnson he gave the date of his birth as February 22, 1858, he stated that his father had died at the age of 61 years as the result of a fall from his horse, and that his mother had died at the age of 43 years of pneumonia. He named as his own trade that of merchant tailor. In case of his death, the insurance money was to be paid to Anna D. Johnson, aged 23.

These statements contain a curious mixture of truth and falsity. Mr. Brewin was born on February 22, 1848, exactly ten years earlier than the date given as that of Johnson's birth, his father died of pneumonia (not his mother, as stated by Johnson), at the age of 47, his mother died at the age of 70 from old age. It is to be noted that his mother survived his father, and there is, therefore, no truth in the statement made to Mrs. Dunn as to his father having married again and having had a daughter, the stepsister mentioned in the insurance policy. So far as is known, there was no such person as Anna D. Johnson in existence. It is true that Mr. Brewin was a merchant tailor, but Johnson, at the time when the insurance policy was taken out, was working as a presser of clothes. The date of the policy was February 15, 1907, only a few months before Mr. Brewin's return to normal consciousness.

It will be observed that Mr. Brewin came to Plainfield in April, 1905, having left home in November, 1903. There is, therefore, a period of nearly eighteen months to be accounted for. As to what Mr. Brewin did during this period nothing has been ascertained. He told Mrs. Dunn that he had worked for various tailoring firms in New York. One of these declared that they had never employed any such man; there is no statement in the report as to whether the other firms have been questioned. Mr. Brewin also stated that he had known in New York a Dr. Fithian, whom he had met in connexion with some missionary work at a Baptist church in West 16th Street. It has not been possible to find any one called Fithian connected with that church during the period of Mr. Brewin's supposed stay in New York. A Mr. Fithian began to attend services there in the summer of 1908, but he knew nothing of Frank G. Johnson.

One other incident of interest has been noted in connexion with Mr. Brewin's restoration to his primary state of consciousness. It was on the 24th or 25th of June, 1907, that the question of "Frank Johnson's" identity was first raised by the trolley car conductor; in the course of the next few days, Mr. Brewin saw (and failed to recognise) his son and his brother; he was also interviewed by several newspaper reporters. On Saturday night, June 29, 1907, he told Mrs. Dunn of a dream he had in the store,

. . . that he had fallen asleep on the counter where he was pressing clothes. He dreamed that he was at Asbury Park and saw a large boarding house. There was a piazza in front and the approach to it was a broad walk. The peculiar feature of the walk was a tree growing up in the centre of it. . . . He said the dream made an impression on his mind and he referred to it several times that evening.

Sunday morning he told me he had had the same dream during the night and repeated the details as before. He said: "I believe I could go to Asbury Park and find that house." I said: "Of course, it was all a dream, and the house does not exist." But he said it all seemed so real to him.

On Monday morning, July 1, 1907, after Mr. Brewin's return to his primary personality, Mrs. Dunn told him of this dream.

He at once spoke up: "Did I tell you I dreamed that? There was just such a place as that. We went there several successive summers. The proprietor was a man by the name of Brown. . . ." He said: "It is the same name as yours," referring to Miss Brown [his employer at Plainfield]. . . . He then asked Miss Brown if she would be so kind as to write to the man, giving the number on Third Avenue, Asbury Park, and see if this was correct. The son confirmed the fact that they had visited the place described.

The dream is interesting as marking the first re-emergence of Mr. Brewin's lost memories. It was perhaps the connexion through the name Brown with his life as Frank Johnson which caused this particular memory to be evoked.

As to the circumstances which led to the loss of memory Dr. Hyslop writes:

On questioning him I find that he had a sunstroke in 1865, while in the war, and has always felt the effect of sunheat ever since. He is more sensitive to it now than before his lapse of normal personality. He ever afterwards had a pain in his head, affecting the back part of it especially. He says he used to tell his doctor that there was something 'clodding' his brain in the back of his head. In 1879 he . . . heard a sound like a pistol shot in his head. He soon became dizzy, . . . he was examined by a Mt. Holly physician who said the trouble was with his eye. . . . Then a physician at a hospital finally told him he had a hemorrhage of a blood vessel in the left eye. . . . Probably it was the bursting of this vessel that he had felt as a pistol shot.

Before he disappeared from home, his wife says, he had not been able to attend to business. . . . Mrs. Brewin says he left home on Monday morning, November 9, 1903. He had not been out of bed for some time, but Sunday morning [November 8, 1903] he came downstairs. . . . He got up the next morning and seemed nervous, and left the house about 8 a.m. He said he was going to the store. . . . Her daughter-in-law's brother saw him in the station. . . . That was the last that was known of him until they learnt some days later that he had been seen crossing the ferry on the Delaware river.

It is interesting to compare this account of the physical conditions preceding Mr. Brewin's lapse from his primary personality with those in the case of Ansel Bourne. Mr. Bourne also had suffered from a very severe sunstroke, and he had had, as a young man, trouble with his eyes and frequent headaches. His experience at the time of his return to normal consciousness is also not unlike that of Mr. Brewin.

On the morning of Monday, March 14th, about five o'clock, he heard, he says, an explosion like the report of a gun or pistol, and, waking, he noticed that there was a ridge in his bed not like the bed he had been accustomed to sleep in. . . . He felt very weak, and thought he had been drugged. His next sensation was that of fear, knowing that he was in a place where he had no business to be. He feared arrest as a burglar. . . . [*Proc. S.P.R., Vol. VII. p. 231.*]

The two cases are also similar in the fact that there was not an absolutely complete cleavage between the primary and secondary personalities. The most noticeable points of dissimilarity between the cases are :

(1) The lapse from the primary state of consciousness lasted in the case of Ansel Bourne for only eight weeks, whereas in Mr. Brewin's case it lasted four years ;

(2) The return to the primary state of consciousness was with Ansel Bourne spontaneous, whereas with Mr. Brewin it was no doubt hastened, if not wholly induced, by the car-conductor's recognition of him and the events consequent on this.

Dr. Hyslop was anxious to try some experiments in hypnotism, as were tried in the case of Ansel Bourne, with a view to recovering "Frank Johnson's" lost memories, but this was not allowed. It is unfortunate that there is no evidence at all as to how Mr. Brewin spent the first eighteen months after he left home. There does not, however, seem to be any reason for suspecting fraud ; there was no apparent motive for fraud, and Mr. Brewin's conduct from the time when he first came under observation as Frank Johnson was such as to convince all who came into contact with him of his complete honesty.

In summing up the case, Dr. Hyslop says :

There is no special conclusion to be maintained, except that the evidence, so far as it goes, tends to establish a genuine case of secondary personality, with complete cleavage between the primary and secondary states, in so far as self-consciousness and normal memory are concerned, though there is as distinct evidence that the mental contents of the two states sometimes interfused and sometimes did not, the secondary state adding incidents that were not provably a part of the normal memory.

In April, 1913, Mr. Brewin was reported to be still perfectly normal and carrying on business on his own account.

H. DE G. V.

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Wednesday, October 1st.

The next number of the Journal will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Ionides, A. C., Junr., 34 Porchester Terrace, London, W.

Mildmay, The Hon. Mrs. St. John, 121 Mount Street, London, W.

Shaw, Mrs. Bernard, 10 Adelphi Terrace, Strand, London, W.C.

Smith, Mrs. Ruthven, 81 Cadogan Gardens, London, S.W.

ACLAND-HOOD, LADY HELENA, 46 Burton Court, London, S.W.

BANDON, THE COUNTESS OF, Castle Bernard, Bandon, Co. Cork, Ireland.

BRAIN, ERNEST, 7 St. George's Square, Regent's Park, London, N.W.

FISK, REV. GEORGE, Tsingchowfu, Shantung, China.

GRIFFITH, MRS. R. W., Sherborne House, Portishead, Somerset.

MARTINENGO-CESARESCO, COUNTESS, Palazzo Martinengo, Salò, Lago di Garda, Italy.

MATESDORF, MISS SYBIL, 83 Cadogan Gardens, London, S.W.

MEISSNER, MRS. DE, c/o Union of London and Smith's Bank, 2 Prince's Street, London, E.C.

MUKERJEA, DR. M. M., Uttarpara, Calcutta, India.

SMITH, R. F. RUTHVEN, 81 Cadogan Gardens, London, S.W.

WYNDHAM, MRS., 201 West 54th Street, New York City, U.S.A.

MEETING OF THE COUNCIL.

THE 123rd Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, July 3rd, 1913, at 6 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. Ernest N. Bennett, Mr. W. M'Dougall, Mr. J. G. Piddington, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and eleven new Associates were elected. Their names and addresses are given above.

The monthly accounts for May and June, 1913, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 46th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Thursday, July 3rd, 1913, at 4 p.m.; MR. W. M'DOUGALL in the chair.

MR. E. BULLOUGH and DR. V. J. WOOLLEY read a paper on "The 'Thinking' Horses of Elberfeld," Mr. Bullough describing the history of the case, and Dr. Woolley the experiments which he and Mr. Bullough conducted. The following is an abstract of the paper:

MR. BULLOUGH related how in 1890 a certain Herr von Osten observed that a horse, which he used to ride and drive, responded apparently intelligently to commands. He took up the idea of perfecting this rudimentary education. After a short period of training, he succeeded in obtaining perfect responses to orders such as "stop,"

"turn to the left," "walk," etc., and was able to drive his horse, without touching the reins, along even the crowded thoroughfares of Berlin. The success of this teaching suggested to him the idea of putting his horse through a regular course of instruction, when the horse, subsequently known as "Hans I.," died.

In 1900 he bought a five-year-old Russian stallion, destined to become "*der kluge Hans*," who, as the result of a prolonged and patient course of instruction, acquired a surprising proficiency in elementary arithmetic and spelling. In September, 1904, public curiosity having been aroused, a committee was formed to investigate the case. This first committee was chiefly concerned with the question as to whether any trick, in the sense of an intentional aid on the part of the questioner, was responsible for the results obtained. The conclusion arrived at by the committee was that no trick or even unintentional sign was employed, but they reserved their opinion as to the intellectual powers of the horse.

A further investigation was undertaken in October, 1904, by Professor Stumpf, together with Dr. von Hornbostel and Dr. Pfungst. The result was to discredit Hans's alleged intelligence. The investigators concluded that the horse was guided in his answers by a visual sign in the shape of unconscious movements of the head on the part of the questioner, these movements being so small as to have completely escaped the notice of the previous committee.

In 1905, however, von Osten came into contact with Herr Krall, a jeweller of Elberfeld, who had never previously handled horses, and was interested only in the scientific aspect of the matter. After working with Hans, he became convinced that the animal possessed genuine intelligence, and decided to try experiments of his own. In 1908, therefore, he bought two Arab stallions, Muhamed and Zarif, and began with them a systematic course of instruction, on the lines of elementary school-teaching. Spatial relations, counting, then addition and subtraction, the multiplication table (up to 12×12) and division, date-reckoning, squaring and the extraction of roots, reading and spelling (with a much simplified spelling table) were successively explained and demonstrated. Mr. Krall is of opinion that mere arithmetical performances are no satisfactory test of intelligence, since it is well known that even mentally-deficient human beings are capable of performing the most remarkable calculating feats. He was, therefore, anxious to use arithmetic only as an avenue to mutual understanding and as a basis especially of spontaneous utterances on the part of the horses. He gives in

his book several instances of such spontaneous utterances, and told the investigators of others, which, granting the initial assumption of intelligence, are certainly interesting in the highest degree.

The first step in the training of the horse is to "tame" him, *i.e.* to make him familiar with his master. The second and far more difficult stage is to teach him to control his movements, so as to adapt them to responsive expressions. This appears to be a step which some of the animals find great difficulty in taking. Assuming that the horses have a conception of number, as the investigators are inclined to think, after some rather striking performances which they witnessed, this is developed, at this stage of their education, in the form of *movement-images*. The groom, who assists during this stage, takes the horse's right hoof and beats with it upon the stamping-board, while Herr Krall counts aloud. Gradually the horse, gaining control and understanding what he is to do, stamps on his own account.

With the help of a simplified spelling table the horses learnt to spell, each letter being represented by a number. The association between each letter and a certain number being once formed, the spelling of words written on the blackboard was merely a matter of memory. Something far more complicated, but at present inexplicable was achieved, when the horses began to spell out spontaneous statements. After many fruitless attempts to teach the horses the complicated German orthography, Herr Krall finally left them to their own devices, which produced a very erratic but sometimes ingeniously phonetic spelling, *e.g.* *sn* for *essen*, *gn* for *gehen*, etc.

In the course of time, encouraged by the success he met with in Muhamed and Zarif, Herr Krall attempted the education of other horses. The most important of these was the blind Berto, a Mecklenburg stallion of a charger type. His blindness was of special importance to Herr Krall in view of the visual-sign theory. Tactile impressions had to take the place of visual percepts in establishing the necessary associations. The work of this horse is limited to elementary arithmetic; he reacts to spoken problems, but will also answer simple questions written on his flank. It was mostly with Berto that the investigators worked during their stay at Elberfeld.

DR. WOOLLEY, after expressing his gratitude to Mr. Krall for the freedom allowed to him and to Mr. Bullough in their experiments, outlined the four possible explanations which the investigators had to test. These were: (1) The horses might really possess the intellectual abilities ascribed to them by their owner. (2) They might by this time have learnt by heart the answers to all the problems

which could be presented to them. (3) They might respond to signals given consciously or unconsciously by some person present. (4) They might respond to some supernormal influence exerted by some such person.

He regretted that they were unable to give any definite solution of the problem, and could only point out the difficulties in the way of each of these possibilities.

Their experiments, which were carried out at Elberfeld early in April, 1913, were greatly hindered by the fact that in the spring the horses become obstinate and intractable. At that time Mr. Krall himself was unable to obtain any results from his Arab, Zarif, and said that his other horses, especially Muhamed, were very difficult to work with. In consequence, the experiments described were carried out almost entirely with the horse, Berto. This animal is completely blind, and the results obtained when the questions were spoken aloud were very good. If, therefore, the horse does respond to any signals, these must be auditory, and not visual, in character, and as there is no appreciable difference between the behaviour of this horse and that of the others, it is very improbable that Pfungst's theory of unconscious head movements is adequate to explain the phenomena.

The blind horse, however, is also able to count numbers which are written with the finger on his flank. Dr. Woolley and Mr. Bullough made use of this faculty to investigate the possibility of signals or telepathic impressions being conveyed to the horse from one of themselves. In the first instance, each of them wrote on the horse's off side one digit of a number of two digits, neither knowing the number written by the other. (The groom, who is obliged to be present with this horse, was on the near side and could not see what was written.) If either of them was giving signals to the horse the numbers known to him should be rendered more correctly than the others. No such difference was found to occur, and they next proceeded to write in the same way two numbers which were to be added together. The object aimed at was to give the horse a problem which was unknown to any one present, each of the experimenters contributing one digit which was unknown to the other. The results were rather poor: out of 19 such problems the horse gave the correct result at the first attempt in only three cases, at the second attempt in one, and at the third attempt in two cases, but it was not at all certain that the horse understood clearly what was wanted. That there was probably some confusion was evidenced by the fact that in four out of the first eight such problems the horse began by giving the number last written, a fact which seems

opposed to any theory of either signals or telepathy, since such a number could not possibly be the correct answer to the problem.

The faculties of the other horses were then considered, though, owing to the unfavourable time of year, the investigators had had no opportunity of seeing them at their best. They had seen no instances of the horses' alleged faculty of spelling out spontaneous statements or words. They had seen Muhamed answer correctly to written problems, including the extraction of fourth roots of large numbers, but these performances were open to the criticism that all the numbers so given were perfect fourth powers, and the horse might by that time have learnt by heart all the problems which were ever set. With this horse, however, and with the Shetland pony, Hänschen, they received correct answers to simple arithmetical problems when no person beside themselves was present, and when the grooms were apparently engaged elsewhere with the other horses. They very much regretted that it had not been possible to propound to these horses problems which were unknown to any person present. In the case of Hänschen there was no satisfactory method of doing this, and Muhamed was too intractable for any but the most familiar experiments. Since, however, it was quite impossible to exclude the possibility of unconscious auditory signals, which could be perceived by an animal so sensitive as the horse, it was evident that only such problems could be regarded as constituting a satisfactory test. They hoped to visit Elberfeld again in the autumn when the condition of the horses might make possible a more definite conclusion.

Dr. Woolley concluded by summarizing his and Mr. Bullough's present opinions as follows: (1) Mr. Krall and the grooms are entirely honest in all their experiments and tests, and are anxious only to establish the truth. (2) In the experiments they saw, the possibility of unconscious signals was not entirely excluded, but if there were such signals, they were probably auditory and not visual. (3) The horses' movements appeared to be too quick and definite to be dependent on signals, and nothing of the sort could be detected by observation.

REPORT ON A CASE OF TELEPATHY.

BY SIR OLIVER LODGE.

[The following is a preliminary report by Sir Oliver Lodge of a case of experimental telepathy. We hope to obtain

permission to carry out further experiments with the same subject and to report on them later.—ED.]

May 23rd, 1913.

I WENT last Saturday to see a child who was said to have faculties which might be classified both as telepathic and clairvoyant. I had had reports on the case from a friend of Mr. J. Arthur Hill of Bradford, Mr. Percy Lund, who had been good enough to make a special journey to the place for the purpose, and whose report was quite favourable, at least as regards telepathy. What I wanted to make sure of was the faculty of clairvoyance, as distinct from or as an extension of telepathy, but in that I have not been successful. At the same time, certain things are described by the child's father which make me think that the perception of objects unknown to any one does occur, though of course it requires most careful verification.

I went by invitation of the father, who originally communicated with me and sent me preliminary information.

The child is a girl of, I should have guessed, about ten, but she told me she was thirteen. She goes to some Dame School in the neighbourhood, and is undeveloped for her age. She seemed quite willing to try, and anxious to succeed; rather nervous, naturally, at first, especially as the father, in his desire that my time should not be wasted, was anxious too; so that I felt that the conditions became more satisfactory when he went away into another room. At first, however, and unless otherwise reported, he was present, and every now and then he tried a few experiments himself with his own pack of cards. I may say at once that I saw no reason to mistrust that pack, or to assume that there was anything but absolute genuineness in the whole case. Once at a later stage, when selecting a card, I myself purposely drew it out carelessly so as to expose it for a moment. The child didn't happen to be looking. The father noticed it, and called my attention to the fact, and said what he thought the card was. It was not quite right, but nearly so. The child said she hadn't seen it, which I was convinced was true, but my record

shows that she guessed it correctly: though of course this is not an experiment that "counts."

The father took no elaborate precautions about his pack, and evidently made his own tests in his usual way, the pack being held up in his hand with one card turned face towards himself, or occasionally a single card held out: no particular system, nor any special precautions; the child sometimes looking at him attentively, but usually glancing about anywhere. Sometimes she was successful instantaneously, as quickly as the Zancigs, for instance; at other times she made two shots, sometimes more, and seemed to wish to go on until she got it right, which she did usually, though by no means always. After several guesses I generally stopped her, either by showing her the card, or by discarding it unseen.

I had taken with me my own pack of cards and a box of cardboard letters. I began by trying a set of seven letters taken out of the box at random, and placed face downwards on my paper-case, so that I had seen none of them. I asked the child to guess the letters, and she said slowly:

S, A, R, T, B, U, G.

I then turned them up, and found that they really were

E, L, M, H, S, Q, N.

The child said, "There's one right"; but of course the failure was complete.

I then took six letters out of the box, and glanced at them as I put them down. She now said:

F, B, C, R, O, P.

They really were

F, P, S, J, G, Z.

So in this case two were right, and one right as regards position. Again, however, a failure, though really above chance.

I then took single letters out of the box, and held them in my hands, so that I could see them, but she certainly couldn't. The first letter was R, and she said R.

The next was N, and she said, "Is it G?" I said "No"; and she said, "It's an N."

I then took another R, which she first called an H, and then an R.

Next a Q, to which she first said F, and then Q.

I next tried some cards from my pack. The father and I could both see what the card was; the child could not. Her replies were usually quite quick, that is, after a few seconds, sometimes perhaps as many as ten, which would be an extreme case; but I didn't time her, because I was otherwise engaged in watching both father and child. The cards actually seen by us are recorded in the first column; her answers are recorded in the second column. When more than one guess was made, she often prefixed her first guess with "Is it?" to which either we said "No," or shook our heads.

<i>Actual Card.</i>	<i>Card Guessed.</i>
Six of Diamonds.	Six of Diamonds.
Eight of Spades.	Five;
	Six;
	Eight of Spades.
Nine of Spades.	Nine of Spades.
Seven of Spades.	Eight;
	Seven of Spades.
Nine of Diamonds.	Face Card.
	Nine of Spades.
	Nine of Diamonds.

I then went back to the box of letters, spelling the word HOME inside the lid of the box, and looking at it while I asked her to guess a word of four letters. She didn't do it.

The father now took up his own pack of cards, and began dealing with them as explained above.

It appears that he had returned home that afternoon from his week's work in —, where he is a clerk of the works at some building being erected in —, and had spent a little time early in the afternoon testing the child in preparation for my visit, finding her remarkably successful, and able to guess cards with great rapidity, even before he or any one had seen them. An aunt, on a visit (a primary schoolmistress at —, B.A.Lond.), whom I met afterwards at tea, confirmed this, adding that she had previously been sceptical. I did not gather that any record was kept.

He now began to repeat the sort of thing he was accustomed to do, in order to let me see it. The girl was sometimes standing, sometimes sitting, in front of her father, who was

sitting on a sofa. The test, as I have said above, was a genuine one, though not conducted with scrupulous care. No attempt was made to bandage the eyes of the child, nor to interfere with her liberty of movement, which consisted chiefly in fidgeting. He did not seem to consider the series very good.

The following is the record of this series of tests made while I was present. (As before, the card was held so that we could both see it, but the child couldn't.) Her successive guesses, when there was more than one, are given in the right-hand column; the actual card in the left-hand column.

Father's cards, tried by him.

<i>Actual Card.</i>	<i>Card Guessed.</i>
Five of Clubs.	Four; a Six; a Three.
Two of Diamonds.	Three of Hearts.
Knave of Diamonds.	Jack of Diamonds.
Ten of Hearts.	An Eight; an Ace.
Four of Clubs.	Four of Clubs.
Five of Hearts.	Five of Hearts.
Nine of Hearts.	An Ace; an Eight; a Nine of Clubs; it is a Nine; Hearts.
King of Spades.	Jack of Spades; King.
Queen of Hearts.	An Ace; Queen of Hearts.
Queen of Spades.	King; Queen of Spades.
Knave of Spades.	Red; a Two; Eight of Spades.
Ace of Clubs.	Ace of Spades; Black; Ace of Clubs.

I now again took my own pack of cards in my hands, holding them up before my face and turning a card over, so that I appeared to be looking at it, though sometimes I was not. No one else could see it.

The first card was unseen. She guessed a Five, a Five of Clubs. On looking, I found it was the Five of Diamonds.

The next card I saw. She guessed a Two, a Four, a Four of Hearts. It was the Four of Hearts.

The next card was intended to be unseen, but I caught a glimpse of it, probably seeing no more than that it was nearly bare. She guessed the Ace of Hearts, and it was.

The next card was also seen, being the King of Diamonds. She guessed an Eight; a King; of Spades; of Hearts. I then

stopped her and said, "It's now only guessing"; because I had admitted that it was a King.

The next card I purposely drew carelessly, and this was when the father said he had half seen it. It was the Ten of Clubs. He said he thought it was a black Eight. The child said she hadn't seen it, but guessed the Ten of Clubs. Of course it was no safe test, but was done with another object, which was satisfactory.

The next card I saw, being the Ten of Diamonds, and she guessed it at once.

(It must be understood that in this series of tests, unless otherwise stated, I alone was looking at the cards—not the father, who was sitting on the sofa, with the child by his side.)

The next card was unseen. She guessed Ace of Diamonds. It was the Two of Clubs.

The next, also unseen, she guessed Three of Diamonds. It was Four of Spades.

I didn't tell her that these were wrong, and I went on trying my pack of cards in another way, at first simply cutting the pack and pointing to the top card without turning it up or knowing what it was until she had made a guess. She said, "Two of Hearts"; also, "It's a red card." I then looked, and said "No," leaving it, however, still in position. She guessed successively Four of Spades, Two of Spades, Two of Hearts. I then showed it to the father, the child being not then near him, and she immediately said "Three of Spades," which it was.

I then drew cards from my pack and looked at them momentarily, afterwards putting them face down for her to guess. The first was the Knave of Clubs. Her guesses were:—"Face card"; "Jack of . . . red, I think"; "Jack of Clubs."

The next was the Ten of Clubs. She said, "Is it a face card?" I said "No." She said, "Six." I told her it was wrong, and went on to the next, which was the Nine of Clubs; and again she failed, making several wrong guesses.

The next was the Ten of Hearts, and her guesses were:—Eight; Face card; Seven; Heart; Ten.

The father suggested trying a drawing of a geometrical figure.

I drew a square with the diagonals, and said, "It is a figure." Her guess was 57. She evidently had not heard the kind of thing we had arranged, though no precautions were taken about it. The father then told her it was a simple drawing, on which she said, "A star," and then, "A square." I then said, "Perhaps you would like to try a figure of the sort you expected. Here is a number of two figures." By that time I had drawn 68 on a piece of paper, which we both looked at. Her guesses were:—22, 97, 7, 10.

The father began to be discouraged, and to fidget at her lack of success; for though it had been on the whole above chance, it was obviously not satisfactory. So I asked him to go away, which he did; while I talked to the child about her school, and some picture-books, and such like, till I thought she was rested.

Then I took my pack of cards, drawing one from the middle, and holding it low down against my body without looking at it. She didn't make a guess, so I looked at it, that is, gave a glance at it for a moment, keeping my hand well over it all the time, practically hiding even the back of the card, only the top edge being visible, that she might see a card was there. She said, "Queen of Hearts," which was right.

I was wearing no glasses, and the method adopted put any possible reflexion from the cornea out of court.

I drew another unseen card, my object in drawing them thus being not to give her a suggestion that I didn't know them, but to let her have a fair chance at them, not telling her whether I knew them or not. I could at any time see them if I wanted to, by tilting my hand very slightly and looking down. The child from her position in front of me hadn't the remotest chance of seeing anything. It is not suggested that she was unable to see whether I looked at the card or not; but I have no reason to suppose that she particularly noticed even that. She got a paper and pencil to keep a record of her guesses, her father having said something about a penny a dozen if she got them right, while I hinted at a rather more liberal offer. This certainly seemed to have the effect of making it less boring to her.

I held the unseen card, as said above, with my hand covering

it, against myself. She said, "Is it a face card?" and I had to take a glance at it in order to say "No." She then said, "Five of Hearts." I again said "No." She said, "At any rate, it is a Heart." I said, "Yes." She said, "A Nine?" "No." "An Eight?" "Yes." It was the Eight of Hearts.

Another unseen card. She said, "Is it an ace?" I looked and said "No." She immediately said, "Seven of Hearts," which it was.

To the next unseen card she said, "Three of Spades?" I looked, and she said, "Six of Hearts." Right.

Another unseen card she guessed Four of Spades. I looked, and she said, "Five of Hearts," which was right.

It is to be understood that the card was held low down near my lap, with my hand over it; that they were all cards out of my pack; that the father was out of the room. And it was noteworthy that the clairvoyant attempts all failed; that until I knew what the card was, she rather stared about, seeming to have no clue. I too felt that she had none, and that the experiment was rather hopeless in that form, though of course I didn't consciously give any indication of that feeling. But directly I knew what the card was, though I only had a momentary glimpse of it, she guessed right. Accordingly, sometimes now I answered "No" to her first question without really knowing whether it was right or wrong, so as to give her an opportunity of more guesses at the unseen card before I looked at it. When more guesses than one are recorded in the first line, that is what happened; and it may be taken that I answered "No" in each case until she guessed right. With this explanation, I may tabulate the successive experiments:—

Card first unseen, then same card seen by me.

Actual Card.

Card guessed.

Card unseen.

Three of Spades.

Seen: Six of Spades.

Is it a Four? Is it a Five? Is it a Three?

Knave of Hearts. Half seen

Ace of Spades, Face card. A Heart.

by me at first. Not really

Jack.

seen, but I practically

knew it was a picture card.

Card unseen.	Five of Spades.
Seen: King of Diamonds.	Face card. King. Red. King of Diamonds.
Card unseen.	Three of Clubs. Face card.
Seen: Queen of Diamonds.	Queen. Red. Queen of Diamonds.
Card unseen.	Two of Spades. Not a face card. Red.
Seen: Knave of Diamonds.	A Six. An Ace.

She now seemed to be getting rather tired again, so I gave up the unseen tests, and looked at the card from the first, still holding it down, well screened, and only just seeing it myself. At about this stage, or a little before, the father returned to the room, standing at the door and telling us to go to tea. This seemed to put the child off it, so I got him to go away, and said we would come soon. The child said, "Let us do four more"; and the record follows:

*Actual Card.**Card guessed.*

Five of Spades. Seen by me.	Four of Spades. A Spade. A Three. A Five of Spades.
Four of Spades. Seen.	Six. Red. Face card. Four. Black. Spade.
Card unseen.	Three. Three of Spades. Spade.
Same card seen: Ten of Diamonds.	Face card. Eight of Clubs. Red. Diamond. Eight of Diamonds.
Ace of Diamonds. Seen.	Five of Clubs. Red. Diamond. Face card. Six. Eight.

They were not by any means so successful as they had been, and some were failures; so we went to tea.

After tea there was not much more time. The father was in at first. An unseen Queen of Clubs was guessed Four of Spades. An unseen Four of Diamonds was guessed as the Six of Clubs, but when seen by me was guessed as the Four of Diamonds. An unseen Ace of Spades was guessed as the Three of Clubs.

I then drew an elementary back view of a cat, the father having once more gone out. She said, "A square thing, like a picture," drawing a square with the two cords, like a hanging picture frame. Then she said, "A round thing with flowers in it," drawing a thing not wholly unlike part of it.

I drew the head of an animal which might be a horse or a donkey; likewise a locomotive; but she got nothing of these.

Only one more card trial was made. The Four of Hearts unseen was given as the Ten of Diamonds. The atmosphere was fidgety, and it was time to go to catch a train.

As far as I could judge from this single interview, there seemed plenty of evidence for telepathy, if telepathy is the explanation, as I must assume it is. But personally I have seen no evidence of anything more, though the child's father believes that she is able occasionally to guess cards seen by no one. The difference between this case and the old Liverpool experiments¹ was that there some *time* was always allowed, and seemed to be necessary, for getting the impression; whereas in this case, though the guess is often wrong, it is made very quickly, especially quickly when it is right the first time; sometimes immediately the card is turned up, which of course looks like some method of normal seeing. But my testimony is that normal seeing, however indirect and reflected, is not the explanation.

NOTES ON CURRENT PERIODICALS.

In the April Number of the *Hibbert Journal*, Mr. G. W. Balfour has a singularly suggestive article on "Telepathy and Metaphysics." Taking "telepathy" in a psychical and positive sense, *i.e.* not as a denial of ordinary communication through the senses, but as direct apprehension of one mind's thought by another, he urges that cross-correspondences and mystical experiences afford evidence enough to warrant giving up the assumption that individual minds are completely insulated and impermeable to each other. The individual mind is to be conceived as "polypsychic," and its "true self" as receiving direct influences from subordinate streams of consciousness with which it interacts, and this interaction is essentially telepathic. Hence there may be telepathy between embodied minds, between embodied and disembodied, between disembodied, and between the conscious constituents attached to a single body. Telepathy is thus universal, but it appears to be exceptional, because most of it is "intracorporeal," and most minds are only attuned to respond to the messages of their immediate associates in the same body. Also telepathic interaction between minds rarely takes the form of particular messages, because

¹See *Proceedings*, Vol. I., pp. 263-283; Vol. II., pp. 24-42, 189-200; Vol. III., pp. 424-452.

most of it expresses itself in the diffusion of general ideas, which is not evidential. Mr. Balfour concludes that his theory points towards pluralism and theism rather than towards monism and pantheism.

The Archives de Psychologie, No. 49 (April, 1913), contains an elaborate article on an interesting case of "Emotional Epilepsy," by H. Flournoy. The patient, a woman of forty-six, was subject to fits, apparently epileptic, in which she turned her head to the left, and lost consciousness, after recovering which she frequently complained of a pain in her neck. She was hypnotised, and then revealed that her husband often treated her brutally, caught her by the throat and beat her, and that on such occasions she was wont to turn away towards the left, as he was on her right. The first fit occurred after seven years of this treatment, but the article concerns itself rather with the differences between this "emotional" epilepsy and the normal disease than with the cure of the patient, and accordingly hypnotic suggestions were made, not to stop the fits, but to provoke them artificially. These attempts failed, but it is permissible to think that science would have profited quite as much if the patient had been cured by making therapeutic use of her hypnotic self-revelations.

F. C. S. S.

The *Revue de Psychothérapie* for February and March, 1913, contains an interesting paper by Dr. S. Artault on "Stigmata and Mimicry." As the title implies, the author seeks to establish a parallelism between the production of stigmata, now so frequently recorded in hysterical subjects, and the capacity of certain animals to change themselves rapidly to a coloration identical with that of their environment. It is known that this ability depends on the visual perception of the environment, and apparently also, in some cases, of the animal's own body. Dr. Artault describes two interesting cases of stigmatism which have come within his own experience, in one of which he was able to abort the stigma on the left foot by tying a stocking rather tightly on this leg, while that on the right foot pursued its "normal" course and became a sero-sanguineous blister. This result would suggest that the injuries were self-inflicted, a possibility which is not excluded by the evidence given.

The other case recorded is rather unusual, in that the subject was not apparently of a particularly religious temperament, though he had been brought up in an atmosphere of extreme religious devotion. In his case the stigmata appeared only on the dorsal and palmar surfaces of each hand, and only as the sequels to attacks of an illness resembling tonsillitis. If these are to be regarded as genuine stigmata, related to ideas about crucifixion, it is noteworthy that these ideas must have been quite subconscious, as it is recorded that the patient "attached no mystical or symbolical idea to the occurrence."

V. J. W.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On WEDNESDAY, NOVEMBER 5th, 1913, at 4 p.m.

WHEN A PAPER ON

**“Some Further Cross-Correspondences
between Scripts”**

WILL BE READ BY

MISS HELEN DE G. VERRALL.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.

CASES.

Hallucination.

THE following account of a recurrent hallucination was sent to Mr. Piddington by Mrs. Peake, to whom the percipient, Miss Olive M. Cruse, verbally related her experience a day or two after its occurrence. Mrs. Peake, in enclosing the account, writes :

Jan. 13th, 1913.

Miss Cruse told me of the occurrence as soon as it happened, and her account was so well observed that I asked her to write it out, which she did as soon as she had time. She is nineteen years old, a healthy and athletic girl, one of the best of my village masque dancers ; and she has also been trained as a Morris dancer under the *Espérance Club*. I have known her from a child, and she is most truthful and level-headed. . . . So far I can get no rumours or legends about the house where her father, a retired wheelwright, has lived for many years.

C. M. A. PEAKE.

Miss Cruse's account (from which we omit the address, by her request) is as follows :

On Friday evening, November 15th, 1912, I retired to bed as usual about 9 o'clock. I took a reading lamp upstairs and placed it on the dressing-table, which is under the window and fairly close to my bed. When ready, I got into bed and put the light out. Being rather tired, I soon fell asleep, but awoke, as near as I can judge, in the middle of the night or the very early hours of the morning. I had no clock in the room, so am not positive of the time. I turned my head towards the window, when my eyes were attracted to a white figure hovering near the dressing-table. The figure was in the form of a baby, and was clothed from head to foot in a white robe which fitted rather closely. The robe appeared to be in one piece, part of which fitted closely round the head and formed a hood. No arms were visible, so the robe went straight down. I saw no feet, but I had a feeling at the time that the robe just covered them. As near as I can tell, the figure was about eighteen inches high. It seemed to me that some invisible hand was holding it at the back, which caused it to bend slightly forward. Although appearing so suddenly, I felt too fascinated to be frightened,

and gazed at it until it disappeared. I tried to sleep, but that was impossible. Whether through curiosity or not (I cannot tell), but I felt compelled to look up, and there was the figure in exactly the same spot as before. I must confess I felt a little uncomfortable, but far from frightened. It was at this second appearance I noticed it turn to the window and bow. It disappeared, but came again the third time. After the third disappearance I did not see it again. I lay awake for a long time and then fell asleep. Needless to relate, I awoke next morning feeling rather tired after my disturbed night's rest. I could in no way account for the figure, unless it was the moon shining on the lamp's white globe, but the idea did not appeal to me. I did not say a word to any one until the following Sunday, when I mentioned quite casually to my friends that I had seen a ghost, but they declared it was the moon, so I let the subject drop. Nothing happened Saturday or Sunday night, but on Monday night the figure appeared again. I will relate it as well as I can. I went to bed at the usual time, but did *not* take the lamp. As before, I soon fell asleep, but awoke in the early hours of the morning. I stretched my legs, but was seized with cramp in the left leg just above the knee. The pain was so bad that I got out of bed and put my foot on a cold rush mat. The cramp disappeared directly. (I have mentioned this to show that what followed was no dream.) I got into bed again and had settled down comfortably when, glancing up, I saw the figure again. It was the same figure, same clothing, etc., and was in exactly the same place as I saw it on the previous Friday. I was positive now that it was not caused by the moon shining on the lamp, for, as I have already mentioned, I had not taken the lamp upstairs. I cannot say how long the figure remained, but it seemed a long time to me. It disappeared, but not very suddenly, for it seemed to float through the air and then disappear. Guessing from my former experience that it would return, I watched and I had not long to wait. Now comes the strange part. Instead of remaining in the same place as before, it floated to the window and hovered near the white blinds. It would then return to its former place. I asked in a loud whisper, "In the name of the Lord what troublest thee"? but much to my disappointment received no answer. The floating was repeated again and again. Perhaps I was silly, but at last I got so uneasy that when the figure was near the window I reached across to the dressing-table and got candle and matches. Of course with a light the figure entirely vanished. Sleep had gone from me, so having

a book handy I did some reading. I read two or three pages and then lay quiet trying to fathom the mystery, but no explanation presented itself. At last I fell asleep, but awoke next morning with a vivid recollection of all that had passed. Had I wanted to think the whole affair a dream I could not, for when I awoke the candle was still burning, the book beside me, and my head on the bolster. I may add that I am accustomed to lie flat in bed and seldom use pillow or bolster. I may mention two or three points, as regards the figure, which I have omitted. 1st. The features were such that I cannot find words to explain them, though in my mind I seem to have a vague idea of the same. 2nd. It is interesting to note that when the figure was present the robe was so white and seemed to shine so much in the darkness that the white blinds appeared quite dark, though they resumed their ordinary whiteness when the figure disappeared. Perhaps at some future date I shall receive an explanation of my midnight visitor, if indeed there is an explanation at all.

OLIVE MARY CRUSE.

The above account is not dated, but in reply to an enquiry, Miss Cruse states that it was written on Nov. 21, 1912. Mr. Piddington, on receiving it, addressed the following questions to Miss Cruse:

1. Have you ever before had any experience of a similar kind. If you have, please give details.

2. How was the figure visible to you? That is to say, was there naturally enough light in your room to see objects by? or did the figure appear to be self-illuminated and other objects to be dark?

3. Can you remember when you first told Mrs. Peake about your vision?

4. Has any other member of your family or any one else who may be living or who may have stayed in your house seen a similar vision?

5. Do you often suffer from cramp, or was the seizure you mention exceptional?

6. Can you explain further what you say about the features? You say though you can't explain them you seem to have a vague idea of them. Do you mean that you thought you recognised the child's features as those of a child you know or have known?

7. Have you since your statement was written seen the figure again? If so, please give details.

8. Have you been at all out of health shortly before or since the figure appeared to you? By "out of health" I mean anything from a definite illness to an occasional headache. Were you overtired or overworked at the time?

9. Had you, before the first vision happened, been hearing, reading, talking, or thinking of apparitions or ghosts?

10. Do you "visualize" easily? That is to say, when you think of a thing do you see it clearly, either in your mind's eye or externally? For instance, if some one were speaking to you, or if you were thinking, of a bunch of roses or a tea-pot, would you see the roses or the tea-pot in your mind's eye or, say, upon the wall?

11. Did you notice whether any part of the vision was *coloured*? You speak of the extreme whiteness of the robe, but did you observe any colour, blue, pink, green, and so on?

Miss Cruse replied on Jan. 25th, 1913, as follows:

1. I have never seen anything of a similar kind before.

2. The figure was certainly self-illuminated. Only by getting thoroughly accustomed to the darkness could other objects in the room be seen. I could see the white blinds but very faintly.

3. I told Mrs. Peake about the vision on the 20th of November, 1912. It was the Wednesday following the two days (Friday and Monday) when the vision was seen.

4. To my knowledge no person living or staying in the house has seen any vision or anything of its kind before.

5. I do not suffer from cramp. Now and again I get a very slight touch of it, but not nearly so painful as it was on that special night.

6. The features did not resemble, or even bear a likeness to, any child I have met. I cannot explain them properly. The nearest explanation I can give is that it was like the thin pinched face of a wooden Dutch doll.

7. I have never seen the vision since writing the account. As a matter of fact, I have changed my room, and though the room is occupied I have not heard any sound or word mentioned about the new occupant seeing the vision.

8. I was certainly not overworked or overtired at the time. I was having rather an easy time at home. I had spent the summer in London, and returned home at the end of August, so was having a long holiday and rest before commencing work again. I do not remember any illness of any description at that time.

9. To my knowledge no mention of ghosts, etc., had been made in any of my conversations, neither had I read, talked, or thought about such things.

10. I think I visualize fairly easily. If objects are mentioned, I see them in my mind's eye rather quickly.

11. No—no other part of the vision was coloured.

Subsequently Miss Cruse sent a sketch of her room, which has a small, high casement window with three leaded lights; the high sill is parallel with the top of the looking-glass on the dressing-table, and the head of the figure (which was in front of and a little above the table) was on the same level. On both the nights when the apparition was seen the window was closed, and plain white calico curtains were drawn across it. There was no blind. Outside, to the left, is a tree, an elm (pollard), of which Miss Cruse writes: "There are no thick branches. Only a few slender twigs stretch as far as the middle division of my window, and these are about four feet distant from the sill." Moreover it is very improbable that the effect seen by Miss Cruse could have been produced by the moon shining through the branches, because the moon, which reached its first quarter on November 16th, 1912, set at 9.23 p.m. on November 15th, 1912, and just after midnight on November 19th, 1912.

A CASE OF TELEPATHIC HALLUCINATION.

BY DR. EMIL MATTIESEN.

L. 1197.

THE following account of a vision containing veridical details was given to me orally on Monday, May 5th, 1913, by Mr. Joseph Zöhrer, a shoemaker, living and keeping a shop at 46 Warschauer Str., Berlin, O., and written down by me from his dictation. In translating it into English four hours later, I have altered nothing except introducing a few grammatical changes, transposing one or two sentences, and adding, in square brackets, a few explanatory notes, based on personal knowledge. I feel *absolute* assurance with regard to Mr. Zöhrer's personal veracity and endeavour to keep as close as possible to facts. As to the question, how far his recollection of minute details be correct, it will be seen hardly to touch the evidential value of the case.

Mr. Zöhrer's account ran as follows:

"I have a sister, [Mrs. Agnes Sommer,] living in [Eggenberg near] Graz, Styria, who is there carrying on a prospering retail trade in victuals. Before last spring three quarters of a year had passed without any letters being exchanged between us, and I had no reason whatever to suspect her to be straitened for money. On March 16th, 1912, when I was awakened at 7 a.m. by the crying of my child, I called out to my wife in the kitchen to come in and quieten the boy. Being wide awake, I was much astonished when, looking at the door, [right at the foot of the bed, the kitchen-door being in the same direction across a passage,] I half heard and saw it open and perceived a man entering in the spirit [*sic*], fair-haired, looking about 28 years of age, in Sunday dress, but with no coat on, without hat, wearing a white shirt with knitted sleeves, his hair arched high. He was accompanied by three dark figures. And the fair-haired one came to me and told me to prepare for a highly spiritual visitor. Then one of the dark figures came to me and asked me to tell him what it was that was coming, for which the fair-haired one had prepared me. Then I looked at the clock [which hangs above the foot of the bed]—which I did several times during what succeeded—and saw that 3 minutes had passed [since 7 a.m.]. Curious as to what might be coming I was musing to myself when, suddenly, the ceiling seemed to open above me and there appeared a female being, looking like an angel, and about 18 years old, in a great clarity, dressed in a garment with folds, girdled and hanging down, and shining in changing hues, like a crystal. The beauty of this being was such, that I felt enraptured. She spoke to me at some length about my sister, telling me to help her, and other things which I noticed, but could not remember, owing to my surprise and rapture, and after a long talk the figure vanished. While I was greatly regretting that I could not remember it all, the fair-haired one approached me again and told me to prepare once more for another such apparition. When at that moment I again looked at the clock, it showed 6 minutes past 7, and I was still meditating what might be in store for me, when I again observed the same thing coming from the ceiling. It was a figure similar to the first one, but apparently older, about 24 years of age, which repeated the whole of the previous account, telling me: that my sister was in need, and had prayed God fervently for help; [this may be an interpolation; see note at end,] that it was my duty to help her, for she had done good to me more than once; that my sister's

daughter was going to be confirmed and great joy prevailed on that account. And a voice came, I don't know whence, telling me to send 60 Kronen [Austrian crowns; about £2 10s.]. Then the figure took leave in greatest love. When I looked after her, I was able to see through two doors, and saw her walking into the kitchen, where my wife was standing at the fire, and then she disappeared. Then I saw the fair-haired young man leaving, and he, too, walked through two doors and I could see through them. My two journeymen, who live in the back-room, were just drinking their coffee, and I could see it. Then this spiritual being busied himself with one of the journeymen, and disappeared, and when I looked around, the other figures too had vanished, without saying anything. I got up and told my wife what had happened very minutely, and told her that 60 Kr. must be sent off at once, as my sister was in very great need; and that this was going to be confirmed, though she [Mrs. Zöhrer] thought it incredible. I did not find time that day to send off the money, and the next day [see, however, note at end of case] I "heard" a monition, to despatch it at once. Then my wife went to the Post-Office and sent off 60 Kr.

After some days the reply came on a post-card, which exactly confirmed everything: "Dear Brother,—The money you sent me, was a great divine miracle. I was in great need and have prayed God fervently for help. Then I was told that help would come, whereupon I thanked God. But of you I had no thought."

When I travelled to Graz, shortly before Easter, 1913, and came to talk about this money-sending business [with my sister], still further confirmation was obtained.

[*What follows agrees in all essentials with Mrs. Sommer's account (see below) and is therefore omitted here.*]

Mr. Zöhrer, after finishing his tale, showed me the postal receipt for the money sent (money being transmitted in Germany not by P.O., but by being paid in cash at the Post-Office, a receipt being handed to the sender). The usual formulary in red print was filled up with ink as follows:—[Sum:] 51 M[arks] 5 Pf[ennigs] = 60 Kr. [Addressee:] Agnes Sommer. [Destination:] Graz, Steiermark. [Date:] 19, März, 1912.

Mrs. Zöhrer, who impressed me as a most sensible woman, and quite without the "spiritual exaltation" of her husband, orally confirmed to me his having told her of the vision immediately after its occurrence. I have not thought it worth while

to get her written statement, supposing her recollection of details to have been tinged in the meantime by talking the case over with her husband. Her recollection of the main points, however, is quite clear.

Mr. Zöhrer has been unable, in spite of repeated careful searching, to find the post-card above-mentioned; but he gave me the names and addresses of three persons, who had, he said, seen and read it. To one of these people, Mrs. Pintsch, I did not apply, because she lives in the same house with Mr. Z., and I supposed her recollection to have lost its independence through talking the matter over with Mr. Z. The second, Mrs. Schönbeck, wrote to me, on May 27th, that Mr. Z. had intended to show her the card in question, but had not done so: that she knew, however, Mr. Z. "as a person of the greatest trustworthiness." The third, Mr. Zingelmann, living at some distance from Mr. Zöhrer, replied to my enquiry as follows:

June 1st, 1913.

. . . At that time, while Mr. Zöhrer was under my treatment,¹ he told me too that he had seen an apparition (he is clairvoyant at times), which told him that his sister was in straitened circumstances and that he ought to do his duty by her; that he had told his wife of it, who asked him in reply to send the 60 Kr. [mentioned in the vision] to his sister, as he was now able to do it. This Mrs. Zöhrer, too, told me at that time. About 8 days later Mr. Zöhrer showed me a post-card with a Bavarian [*mistake for Austrian*] stamp, bearing a corresponding post-mark, and containing about what follows:—"Dear Brother, That I would get money I knew, but from whom, I did not know; of you I should have thought least of all. I was straitened for money, just for this sum of 60 Kr., and have repeatedly addressed myself on my knees to my Heavenly Father; the Lord has always heard my prayer, and so I knew that I would get money." This interested me greatly, after the account I had received which was fully confirmed by the post-card. . . .

But apart from these corroborations, Mr. Zöhrer gave me a letter from his sister, with the postmark of July 19th, 1912, in which the following occurs:

Dear Brother,—Your letter [apparently a letter relating Mr. Zöhrer's part in the affair] has caused me great joy. The whole thing was

¹ Mr. Zingelmann is a "magnetic healer."

guided by God. I prayed for help on the 2nd day before March 19th [Mr. Zöhrer's "name-day"]. I [had] to pay a big account of 60 Kr. I had no thought that *you* should give [it] me. But on the eve of your name-day, under the starry sky, I prayed to the Father for bliss for you and that you should be conscious of my having prayed, and feel the bliss. . . .

I wrote, on the day of my interview with Mr. Zöhrer, to his sister in Graz, asking for an account of her part in the case, and putting some questions likely to elicit some normal explanation of Mr. Zöhrer's acquiring knowledge of her embarrassment. Her reply, dated, on the envelope, Graz, May 23rd, reached me on May 25th, 1913. It is in very bad spelling and grammar throughout (this is almost entirely lost in the translation), but reveals a person of an intensely religious cast of mind (including a "spiritualistic" strain), and inspires entire confidence in the *bona fides* of the writer. It reads as follows:

BODENFELD STRASSE, No. 20, EGGENBERG.

. . . First of all I ask your pardon for not answering [your letter] sooner. . . . In reply to your questions: I have not written to my brother Joseph in Berlin for about 9 or 12 months [before March 19th, 1912]. My need already existed since 1909.¹ I was deep in debt in my business, so that I had no more credit anywhere; thus, if I did not pay an account within 30 days I should get nothing more. Already in 1910 I fervently prayed my God for help, when it was [officially] intended to close my shop. I needed a 1000 Kr. . . .² And two years later [*i.e.* in 1912], I was in need again. And thus it happened that I prayed again, about March 18th. I cannot exactly remember the date, it may be March 17th or 18th. A female customer came into [my] shop for wheat-flour; I had none; as I owed 63 Kr., I could not procure any before paying that [debt]. When the customer had

¹ I had asked Mrs. Sommer how long, before March, 1912, her embarrassment had been in existence, considering, in my mind, the possibility of her brother being normally aware of her chronic need. Mrs. Sommer appears not to have guessed my suspicion. She seems to refer to certain special cases of acute want, and it remains possible to think that her brother supposed her business to be prospering on the whole, as, indeed, he expressed himself in his account. In view of the exact agreement between the sum needed and the sum despatched, the question of chance may thus seem to be eliminated.—*Note by Dr. Mattiesen.*

² Here and in a subsequent letter Mrs. Sommer relates how she obtained 1000 Kronen from an uncle. At his particular request she did not mention his giving her the money to any other members of the family.

left the shop, a strong thought, or a low voice, came to me: "Go to the Father." I ran into my bedroom, knelt down and prayed from my heart. . . . And it came to me like an audible thought or a low mild voice: "My child, all your cares I have taken upon myself; you will get 60 Kr." . . .

I went from my bedroom into the shop again; one Mrs. Maria Holzmeier came and complained that she had nothing wherewith to prepare a meal for her five children. I said: ". . . Just listen; I asked my Father for 60 Kr. He has already promised [them] to me, and within two days I shall get them from Him." And two days after that in the morning the money-letter-carrier, Mr. Unger, came. When he opened the door, I called out to him: "Well, Mr. Unger, here you are with my 60 Kr." He said: "How do you know from where you are getting 60 Kr.?" I said: "From my Heavenly Father." He said: "Have you your Heavenly Father in Berlin?" He handed me 60 Kr. And at that time, when the postman came, Mrs. Holzmeier . . . was present again, as well as Mrs. Lutteri. . . . I [had] never complained [of my need] to my brother in Berlin, nor to my other relations. . . . And it was on March 18th, 1912, when I thought: I shall write to my poor brother for his name-day [this taking in Austria the place of the birth-day]. All day I found no time to write more than half a letter, and that, too, I lost in the evening.

[There follows an account of how Frau Sommer prayed that her brother might "feel the bliss" (see above, p. 122).]

Yours most respectfully,

AGNES SOMMER.

Mrs. Lutteri, when applied to, wrote as follows from Graz on May 29th:

In compliance with your wish I write down for you what I remember in connection with Mrs. Sommer. Yes, I was present when the money-letter-carrier called. Mrs. Sommer had just been telling me with sighs that she wanted money, viz. 64 Kr., for an urgent payment, but, as she added, "I have prayed to the Father and He is going to help me," meaning by Father, of course, God. She was very joyfully surprised when the money came, and said it was money she had no longer counted on and hoped for.¹ What she said to the postman I no longer recollect verbatim, but it probably was in the same sense, and she was glad and thankful like a child. The whole thing I took for an answer to a prayer. I have

¹ This seems to be a mistake.—*Note by Dr. Mattiesen.*

not seen Mrs. Sommer for a long time, since she moved away from here [to Eggenberg, near Graz]. . . .

I wrote to Mrs. Holzmeier, too, and received the following reply, dated Graz, June 4th, 1913:

Yes, I can swear that the thing . . . happened thus: Mrs. Sommer was in great pecuniary embarrassment, having given too much credit in her business, and so she had been intending for a long while to write to her brother and to ask him for money. But being always diverted by her business or some events in her family, she did *not* do it, and the day after [*sic*] she had got to have the money. And it was a beautiful moonlit night when she accompanied me and prayed under the sky that the Father might hear her, and with great confidence she then told [me]: "You will see, to-morrow I get the money I want." Next day, in the forenoon, I again went into Mrs. Sommer's shop. When the postman had come, Mrs. Sommer said: "You're already bringing me my money." Whereupon the postman said: "So you know it already? . . ." Then only Mrs. Sommer wrote to her brother about her embarrassment and the hearing of her prayer, and her brother was not a little astonished and described to her *his* experience. . . . I can assure you that I have not seen Mrs. Sommer for a long time, and that the occurrence is very fresh in my memory. . . .

Mr. Zöhrer having told me that Mrs. Holzmeier is unable to write (which, perhaps, in Austria does not quite mean what it would mean in England), this letter, I suppose, has been dictated by her. As it is, it is in poor grammar, but correctly spelt. Whether certain errors of fact which it contains are due to its coming through the hand of a third person, I cannot tell. Excepting some irrelevant details, Mrs. Sommer's letter appears to be in fair accord with her brother's statement. There seems, however, to remain some difficulty with regard to dates, *if a "telepathic" explanation of the occurrence is, on a priori grounds, assumed as the most likely one.* In her earliest written account obtainable, *i.e.* her letter of July 19th, 1912, Mrs. Sommer fixes her prayer *for help* on to "the second day before March 19th." This latter date being St. Joseph's day, and thus the name-day of her brother, it ought to have formed an easy starting-point in her mind for fixing the event in her recollection. For the same reason her *second*

prayer (for a blessing on her brother) might be supposed to have been correctly fixed by her on to "the eve" of the name-day, though a letter (or card) posted late on March 18th could not have reached her brother on the next day, a fast train travelling at least twenty-four hours between Graz and Berlin. If, then, a "telepathic" connection between this prayer "for a blessing" and Mr. Zöhrer's rapturous vision be assumed, the vision cannot have happened, as he first told me, on March 16th. On the other hand, if it happened, as Mrs. Sommer seems to think, on the morning of March 19th, her brother cannot have allowed a whole day—or more—to elapse before obeying the order (a fact much easier to remember than an abstract date), for this he did, on the showing of the postal receipt, on March 19th. If, then, his recollection of his original neglect of the order is thought to be correct, Mrs. Sommer's second prayer either loses any claim to a supernormal efficiency, or else would have to be fixed on to March 17th (if not 16th), *i.e.* the probable day of her *first* prayer, on which day, for *a priori* reasons, she might well be supposed to have continued in an excited "prayerful" mood and a telepathic "turgor," if I may say so. And it might be supposed to speak in favour of this assumption that she must have known that the 17th was the day for her to write to her brother, if she intended to reach him on his name-day. The construction put upon the foregoing accounts would, then, come to this: that both prayers acted as telepathic stimuli on March 17th, 1912, that they got translated into a sensual impression by Mr. Zöhrer on his awakening early next morning, and that the money was despatched on the day after the vision.

There might, however, appear to be another way out of these difficulties, if the "telepathic" explanation based on these prayers—a scheme too hastily, perhaps, adopted at times by adepts in *Psychical Research*—be withheld in favour of some other hypothesis of a supernormal kind, whatever its details might be. As a matter of fact, Mr. Zöhrer is not inclined at all to allow so large an error with regard to the date of the vision in his first statement, as the above explanation would ask us to suppose. On being told by me of the difficulties just explained, and asked once more to think the

matter over carefully with his wife, he wrote to me, on May 30th, as follows :

... As to the apparition, we can remember that I saw it on [a] Friday, and consequently on March 15th [March 15th, in 1912, *was* a Friday]. The vision, then, happened a few days before my sister's prayer for help, and you think that my help cannot [then] be a consequence of her prayer. But in my view the thing is very simple, for God knows in advance, not for days or years, but for eternity, what will happen to us people, and thus God has known a few days in advance that my sister would get in need and that she would ask for His help, and thereupon the matter was devised in advance. . . .

Readers may not be inclined to go quite as far as Mr. Zöhrer here does, even if they drop the hypothesis, not only of the "prayer" acting causally in this case, but also—which is another thing—of Mrs. Sommer acting at all telepathically on her brother.¹ Yet the case is, to my mind, apt to make us feel how vague and, at the same time, how "dogmatical" our ideas become as soon as the boundary of what is known of *normal* means of communication between the living is overstepped. For the rest, in estimating the non-evidential details of Mr. Zöhrer's vision, it must be kept in view, not only that he, obviously, is a very religious person (he is born a Catholic, though not now attached to his Church and its priests); but also that, as he tells me, he sees "figures" rather frequently, mostly dark and of a "hellish" character—half man and half beast,—more rarely of angels; and that he calls himself a "hearing" medium. His sister, too, he says, by the way, is a "medium," *i.e.* she "sees" and "hears" things, and at times speaks in a trance.

REVIEW.

The Belief in Personal Immortality. By E. S. P. HAYNES. (Watts & Co., London, 1913. 156 pp. Price 9d. net.)

It is not to a 9d. book written for the Rationalist Press Association that one would naturally look for matters of interest to Psychical Research. Nor, as a fact, is there much to be gleaned from the great bulk of Mr. Haynes' work, which is simply dialectical and scientifically unprofitable, being composed of very sketchy and not very accurate

¹ Even if Mr. Zöhrer's vision preceded Mrs. Sommer's prayer, it did not precede her anxiety and desire for money, and we may still suppose, therefore, that the vision was due to a telepathic impression received from her.—Ed.

history, and (highly selected) *bad* arguments for immortality, confuted by almost equally bad arguments against it, both being of the familiar sort which so cunningly keep the belief in a state of semi-animation while baffling the desire for real knowledge. Mr. Haynes, in short, is a partisan, and not a scientific inquirer. But he is so candid, and expresses his bias so honestly, that it is easy to discount it. He confesses, for example, that "the alleged consolations of religion are merely an irritant" (p. 5), and that he would prefer annihilation to a succession of lives (p. 64), and that psychical experiences are to him "rather repulsive" (p. 92); but he also calls the S.P.R. "the one remaining refuge for those who wish to believe in personal immortality," and admits that though "its proceedings may sometimes be rather tiresome to the outsider . . . they are marked by the most studious impartiality and intellectual honesty" (p. 91). It does not, indeed, seem quite consistent to hold both that "apart from some belief in Christianity or theism, I fail to see that there can be any strong presumption for personal immortality" (p. 71), and (p. 109) that "those who really want to be convinced resort to the spiritualist rather than the priest, and thereby get a 'better run for their money'"; but his chapter on Psychical Research is thoroughly well meaning, even though his speculations are neither profound nor original. Unfortunately it is vitiated by the uncritical willingness, now so common in our younger critics, to accept eagerly, and on far from cogent evidence, whatever phenomena they think can be used to play off against those they do not wish to believe. Mr. Haynes, also, is quite ready to swallow telepathy, the subliminal consciousness, and the hypnotization of sitters by mediums (p. 106) without inquiring whether the evidence renders these agencies reasonably certain, or whether they yield more than verbal explanations, and still more, whether an order of nature expanded by their admission would be really congruous with the preconceptions of materialism.

What is, however, of far greater interest is the revelation that Mr. Haynes is himself something of a psychic, and has had experiences which would, no doubt, have impressed him deeply if his bias had chanced to be the other way. He tells us (p. 103) that on one occasion he was walking at night past "a new red-brick public-house throwing a strong light on to a side road." He thought he saw "a crowd of men standing outside in the light, and dressed in early 19th century clothes." After walking on twenty or thirty yards it struck him that "the clothes were not those of the present day," and when he returned to the public-house to make inquiries, he found no one, and the landlord entirely denied having had any customers. This may, of course, have been, as he thinks, a case of hallucination (or, more probably, illusion); but his veridical dream of the suicide of a college friend, which is told on pp. 99-102, is much more important. He "woke up three or four times absolutely terrified by a dream in which I saw a person whom I could not identify, but whom, for some reason, I thought to be a male contemporary of my own, lying down in a dim light which enabled me to see nothing but the glint of a revolver barrel and part of a white face." Three days later he learnt that his friend had shot himself in a hotel at

Dijon about three hours *before* his dream. Rather more than a year later he went to the hotel, where the tragedy was 'reconstructed' for him by the waiter; "and, as the waiter turned out the light, I saw what I instantly recognised to be the same light that I had seen in my dream. There was a lamp in the street immediately outside the room, from which came just enough light for me to have been able to see what I did." He also mentions that for some nights after his friend's death (*i.e.* presumably after it was *known to him*, not after the actual occurrence), he "was accustomed to wake and see him standing by the fireplace in my bedroom . . . smoking a cigarette, in a shiny blue overcoat and a bowler hat." No doubt the ghost's style of dress may have jarred upon a fastidious taste, but Mr. Haynes's method of discouraging this apparition—"to keep Whitaker's Almanack by my chair, and read all the Civil Service salaries until I could look up again and see that the apparition was no longer there"—was surely most unkind.

Evidently Mr. Haynes "intensely disliked the experience" (p. 99), and unfortunately he did not record it at the time, although he kept a diary. Nor did he "lay it before the S.P.R., since the suicide involved was carefully concealed by the family of the deceased, and I thought the facts might lead to his identity being known." How vain this motive was may be gathered from the fact that I did at once identify the case from his account. It was widely known in Oxford at the time, though, of course, minus Mr. Haynes's experience. In short, Mr. Haynes acted with the usual uncultivated unkindness and scientific heedlessness of the ordinary ghost-seer, which are still such obstacles in the path of psychical research.

Lastly, I may permit myself a few comments on Mr. Haynes's treatment of my own discussions of the question of immortality, not so much because I wish to ventilate my own grievances (which are relatively slight) as because I can thereby illustrate his general attitude. To the systematic discussion of the question in ch. xi. of *Riddles of the Sphinx* he makes no allusion, though it is much more coherent than the views of many writers he does argue against. From ch. xvii.-xix. of *Humanism* he makes a number of quotations, though he puts them in such a context that they are usually misleading, and never reveal the real nature of the argument. But my Report on the *Questionnaire* of the American Branch is said to have "abundantly [!] shown that most men *do not want* to know about a future life" (p. 110), and subsequently (p. 143) to have "clearly shown" that doctrines of a future life "have no real interest for most men and women." I must protest that this was neither what I said nor what I meant, nor what I imagined myself to have shown, in my very tentative discussion of my very fragmentary data. When one is painfully conscious of having been an imprudent 'prospector,' who has just scratched the surface of a lode of knowledge which may extend into the depths of being, it is most humiliating to be praised for having '*abundantly shown*' what only the labour of generations can possibly demonstrate! And all that Mr. Haynes has shown is that it is as vain to expect help in a scientific research from the dialectics of Rationalism as from the dogmas of Theology.

F. C. S. SCHILLER.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, DECEMBER 11th, 1913, at 3.45 p.m.

WHEN THE FOLLOWING PAPERS WILL BE READ:

(1) "A Telepathic Impression of the
Volturno Disaster,"

By MRS. CLAUDE ASKEW.

(2) "Some Auto-suggested Visions as
illustrating Dream-formation,"

By DR. V. J. WOOLLEY.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

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Malone, Cecil L'Estrange, R.N., 30 Eccleston Street, London, S.W.

Permain, William J., 146 East Dulwich Grove, London, S.E.

Rix, The Rev. A. H., St. Mary's Vicarage, Keighley, Yorkshire.

Taylor, Mrs. Charles Hewlett, 31 Blenheim Park Road, South Croydon, Surrey.

BASDEN, MISS ISABEL, 21 The Drive, Hove, Sussex.

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JONES, D. MARINUS, M.D., Ardmay, Woburn Place, London, W.C.

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WAYMOUTH, MISS ESTHER, 3 Church Road, Parkhill Road, Hampstead, London, N.W.
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MEETING OF THE COUNCIL.

THE 124th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, November 5th, 1913, at 6 p.m.; MR. H. ARTHUR SMITH in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, Sir William F. Barrett, The Rev. M. A. Bayfield, Mr. Ernest N. Bennett, Sir William Crookes, The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members and thirty-eight new Associates were elected. Their names and addresses are given above.

The monthly accounts for July, August and September, and October, 1913, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 47th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Wednesday, November 5th, 1913, at 4 p.m.; MR. H. ARTHUR SMITH in the chair.

MISS H. DE G. VERRALL read a paper on "Some Further Cross-Correspondences between Scripts," which will, it is hoped, be published later in the *Proceedings*.

EXTRACTS FROM SIR OLIVER LODGE'S
PRESIDENTIAL ADDRESS

TO THE

BRITISH ASSOCIATION FOR THE ADVANCEMENT
OF SCIENCE,

AT ITS MEETING IN BIRMINGHAM IN SEPTEMBER, 1913.

[*The following extracts from his Presidential Address, which had the title CONTINUITY, are printed here by Sir Oliver Lodge's permission.—ED.*]

WHAT, in the main, is the characteristic of the promising though perturbing period in which we live? Different persons would give different answers, but the answer I venture to give is—Rapid progress, combined with fundamental scepticism. Let me hasten to explain that I do not mean the well-worn and almost antique theme of Theological scepticism: that controversy is practically in abeyance just now.

To illustrate the nature of the fundamental scientific or philosophic controversies to which I do refer, I may cite the kind of dominating controversies now extant, employing as far as possible only a single word in each case so as to emphasise the necessary brevity and insufficiency of the reference.

In Physiology the conflict ranges round *Vitalism*.

In Chemistry the debate concerns *Atomic structure*.

In Biology the dispute is on the laws of *Inheritance*.

In the vast group of Mathematical and Physical Sciences present-day scepticism concerns what, if I had to express it in one word, I should call *Continuity*.

Still more fundamental and deep-rooted than any of these sectional debates, however, a critical examination of scientific foundations generally is going on; and a kind of philosophic scepticism is in the ascendant, resulting in a mistrust of purely intellectual processes and in a recognition of the limited scope of science.

For science is undoubtedly an affair of the intellect, it examines everything in the cold light of reason; and that is its strength. It is a commonplace to say that science must have no likes or dislikes, must aim only at truth; or as Bertrand Russell well puts it:—

‘The kernel of the scientific outlook is the refusal to regard our own desires, tastes, and interests as affording a key to the understanding of the world.’

This exclusive single-eyed attitude of science is its strength; but, if pressed beyond the positive region of usefulness into a field of dogmatic negation and philosophising, it becomes also its weakness. For the nature of man is a large thing, and intellect is only a part of it: a recent part, too, which therefore necessarily, though not consciously, suffers from some of the defects of newness and crudity, and should refrain from imagining itself the whole—perhaps it is not even the best part—of human nature. Emotion and Intuition and Instinct are immensely older than science, and in a comprehensive survey of existence they cannot be ignored. Scientific men may rightly neglect them, in order to do their proper work, but philosophers cannot. So Philosophers have begun to question some of the larger generalisations of science, and to ask whether, in the effort to be universal and comprehensive, we have not extended our laboratory inductions too far.

Not by philosophers only, but by scientific men also, ancient postulates are being pulled up by the roots. Physicists and Mathematicians are beginning to consider whether the long-known and well-established laws of mechanics hold true everywhere and always, or whether the Newtonian scheme must be replaced by something more modern, something to which Newton's laws of motion are but an approximation.

Even the laws of Geometry have been overhauled, and Euclidean Geometry is seen to be but a special case of more fundamental generalisations. How far they apply to existing space, and how far Time is a reality or an illusion, and whether it can in any

sense depend on the motion or the position of an observer ; all these things in some form or other are discussed. =

The Conservation of Matter also, that mainmast of nineteenth century chemistry, and the existence of the Ether of Space, that sheet-anchor of nineteenth century physics,—do they not sometimes seem to be going by the board ?

If we had to summarise the main trend of physical controversy at present, I feel inclined to urge that it largely turns on the question as to which way ultimate victory lies in the fight between Continuity and Discontinuity.

On the surface of nature at first we see discontinuity ; objects detached and countable. Then we realise the air and other media, and so emphasise continuity and flowing quantities. Then we detect atoms and numerical properties, and discontinuity once more makes its appearance. Then we invent the ether and are impressed with continuity again. But this is not likely to be the end ; and what the ultimate end will be, or whether there is an ultimate end, is a question difficult to answer.

The modern tendency is to emphasise the discontinuous or atomic character of everything. Matter has long been atomic, in the same sense as Anthropology is atomic ; the unit of matter is the atom, as the unit of humanity is the individual. Whether men or women or children—they can be counted as so many ‘souls.’ And atoms of matter can be counted too.

Certainly, however, there is an illusion of continuity. We recognise it in the case of water. It appears to be a continuous medium, and yet it is certainly molecular. It is made continuous again, in a sense, by the ether postulated in its pores ; for the ether is essentially continuous.

Electricity itself—*i.e.* electric charge—strangely enough has proved itself to be atomic. There is a natural unit of electric charge, as suspected by Faraday and Maxwell and named by Johnstone Stoney. Some of the electron’s visible effects were studied by Crookes in a vacuum ; and its weighing and measuring by J. J. Thomson were announced to the British Association meeting at Dover in 1899—a striking prelude to the twentieth century.

Biology may be said to be becoming atomic. It has long had natural units in the shape of cells and nuclei, and some discontinuity represented by body-boundaries and cell-walls ;

but now, in its laws of heredity as studied by Mendel, number and discontinuity are strikingly apparent among the reproductive cells, and the varieties of offspring admit of numerical specification and prediction to a surprising extent; while modification by continuous variation, which seemed to be of the essence of Darwinism, gives place to, or at least is accompanied by, mutation, with finite and considerable and in appearance discontinuous change.

Yet undoubtedly Continuity is the backbone of evolution, as taught by all biologists—no artificial boundaries or demarcations between species—a continuous chain of heredity from far below the amoeba up to man. Actual continuity of undying germ-plasm, running through all generations, is taught likewise; though a strange discontinuity between this persistent element and its successive accessory body-plasms—a discontinuity which would convert individual organisms into mere temporary accretions or excretions, with no power of influencing or conveying experience to their generating cells—is advocated by one school.

And not only these fairly accepted results are prominent, but some more difficult and unexpected theses in the same direction are being propounded, and the atomic character of Energy is advocated. How far can the analogy of granular, corpuscular, countable, atomic, or discontinuous things be pressed? There are those who think it can be pressed very far. But to avoid misunderstanding let me state, for what it may be worth, that I myself am an upholder of *ultimate* Continuity, and a fervent believer in the Ether of Space.

The Ether is the universal connecting medium which binds the universe together, and makes it a coherent whole instead of a chaotic collection of independent isolated fragments. It is the vehicle of transmission of all manner of force, from gravitation down to cohesion and chemical affinity; it is therefore the storehouse of potential energy.

Matter moves, but Ether is strained.

What we call elasticity of matter is only the result of an alteration of configuration due to movement and readjustment of particles, but all the strain and stress are in the ether. The ether itself does not move, that is to say it does not move in the sense of locomotion, though it is probably in

a violent state of rotational or turbulent motion in its smallest parts; and to that motion its exceeding rigidity is due.

Matter in motion, Ether under strain, constitute the fundamental concrete things we have to do with in physics. The first pair represent kinetic energy, the second potential energy; and all the activities of the material universe are represented by alternations from one of these forms to the other.

If the "Principle of Relativity" in an extreme sense establishes itself, it seems as if even Time would become discontinuous and be supplied in atoms, as money is doled out in pence or centimes instead of continuously; in which case our customary existence will turn out to be no more really continuous than the events on a kinematograph screen, while that great agent of continuity, the Ether of Space, will be relegated to the museum of historical curiosities.

Now in all the debatable matters, of which I have indicated possibilities, I want to urge a conservative attitude. I accept the new experimental results on which some of these theories—such as the Principle of Relativity—are based, and am profoundly interested in them, but I do not feel that they are so revolutionary as their propounders think. I see a way to retain the old and yet embrace the new, and I urge moderation in the uprooting and removal of landmarks.

The fact is we are living in an epoch of some very comprehensive generalisations. The physical discovery of the twentieth century, so far, is the Electrical Theory of Matter. This is the great new theory of our time; it was referred to, in its philosophical aspect, by Mr. Balfour in his Presidential Address at Cambridge in 1904. We are too near it to be able to contemplate it properly; it has still to establish itself and to develop in detail, but I anticipate that in some form or other it will prove true.

The theory is bound to have curious consequences; and already it has contributed to some of the uprooting and uncertainty that I speak of. For, if it be true, every material interaction will be electrical, *i.e.*, etherial: and hence arises our difficulty. Every kind of force is transmitted by the ether, and hence, so long as all our apparatus is travelling together at one and the same pace, we have no chance of detecting the motion. That is the strength of the Principle

of Relativity. The changes are not zero, but they cancel each other out of observation.

It is the extreme omnipresence and uniformity and universal agency of the ether of space that makes it so difficult to observe. To observe anything you must have differences. If all actions at a distance are conducted at the same rate through the ether, the travel of none of them can be observed. Find something not conveyed by the ether and there is a chance.

Speaking as a physicist I must claim the ether as peculiarly our own domain. The study of molecules we share with the chemist, and matter in its various forms is investigated by all men of science, but a study of the ether of space belongs to physics only. I am not alone in feeling the fascination of this portentous entity. Its curiously elusive and intangible character, combined with its universal and unifying permeance, its apparently infinite extent, its definite and perfect properties, make the ether the most interesting as it is by far the largest and most fundamental ingredient in the material cosmos.

Matter it is not, but material it is; it belongs to the material universe and is to be investigated by ordinary methods. But to say this is by no means to deny that it may have mental and spiritual functions to subserve in some other order of existence, as matter has in this.

The ether of space is at least the great engine of continuity. It may be much more, for without it there could hardly be a material universe at all. Certainly, however, it is essential to continuity; it is the one all-permeating substance that binds the whole of the particles of matter together. It is the uniting and binding medium without which, if matter could exist at all, it could exist only as chaotic and isolated fragments: and it is the universal medium of communication between worlds and particles. And yet it is possible for people to deny its existence, because it is unrelated to any of our senses, except sight,—and to that only in an indirect and not easily recognised fashion.

But I hold that Science is incompetent to make comprehensive denials, even about the Ether, and that it goes wrong when it makes the attempt. Science should not deal in negations: it is strong in affirmations, but nothing based on abstraction ought to presume to deny outside its own region.

Denial is no more infallible than assertion. There are cheap and easy kinds of scepticism, just as there are cheap and easy kinds of dogmatism; in fact scepticism can become viciously dogmatic, and science has to be as much on its guard against personal predilection in the negative as in the positive direction. An attitude of universal denial may be very superficial.

‘To doubt everything or to believe everything are two equally convenient solutions; both dispense with the necessity of reflection.’

All intellectual processes are based on abstraction. For instance, History must ignore a great multitude of facts in order to treat any intelligently: it selects. So does Art; and that is why a drawing is clearer than reality. Science makes a diagram of reality, displaying the works, like a skeleton clock. Anatomists dissect out the nervous system, the blood vessels, and the muscles, and depict them separately,—there must be discrimination for intellectual grasp,—but in life they are all merged and co-operating together; they do not really work separately, though they be studied separately. A scalpel discriminates: a dagger or a bullet crashes through everything. That is life,—or rather death. The laws of nature are a diagrammatic framework, analysed or abstracted out of the full comprehensiveness of reality.

Hence it is that Science has no authority in denials. To deny effectively needs much more comprehensive knowledge than to assert. And abstraction is essentially not comprehensive: one cannot have it both ways. Science employs the methods of abstraction and thereby makes its discoveries.

The reason why some physiologists insist so strenuously on the validity and self-sufficiency of the laws of physics and chemistry, and resist the temptation to appeal to unknown causes—even though the guiding influence and spontaneity of living things are occasionally conspicuous as well as inexplicable—is that they are keen to do their proper work; and their proper work is to pursue the laws of ordinary physical Energy into the intricacies of “colloidal electrolytic structures of great chemical complexity” and to study its behaviour there.

To attribute the rise of sap to vital force would be absurd, it would be giving up the problem and stating nothing at all.

The way in which osmosis acts to produce the remarkable and surprising effect is discoverable and has been discovered.

So it is always in science, and its progress began when unknown causes were eliminated and treated as non-existent. Those causes, so far as they exist, must establish their footing by direct investigation and research; carried on in the first instance apart from the long recognised branches of science, until the time when they too have become sufficiently definite to be entitled to be called scientific. Outlandish Territories may in time be incorporated as States, but they must make their claim good and become civilised first.

It is well for people to understand this definite limitation of scope quite clearly, else they wrest the splendid work of biologists to their own confusion,—helped it is true by a few of the more robust or less responsible theorists, among those who should be better informed and more carefully critical in their philosophising utterances.

But, as is well known, there are more than a few biologists who, when taking a broad survey of their subject, clearly perceive and teach that before all the actions of live things are fully explained, some hitherto excluded causes must be postulated. Ever since the time of J. R. Mayer it has been becoming more and more certain that as regards performance of work, a living thing obeys the laws of physics, like everything else; but undoubtedly it initiates processes and produces results that without it could not have occurred,—from a bird's nest to a honeycomb, from a deal box to a warship. The behaviour of a ship firing shot and shell is explicable in terms of energy, but the discrimination which it exercises between friend and foe is not so explicable. There is plenty of physics and chemistry and mechanics about every vital action, but for a complete understanding of it something beyond physics and chemistry is needed.

And life introduces an incalculable element. The vagaries of a fire or a cyclone could all be predicted by a Laplace's Calculator, given the initial positions, velocities, and the law of acceleration of the molecules; but no mathematician could calculate the orbit of a common house-fly. A physicist into whose galvanometer a spider had crept would be liable to get phenomena of a kind quite inexplicable, until he discovered

the supernatural, *i.e.* literally superphysical, cause. I will risk the assertion that Life introduces something incalculable and powerful amid the laws of physics; it thus distinctly supplements those laws, though it leaves them otherwise precisely as they were and obeys them all. We see only its effect, we do not see Life itself. Conversion of Inorganic into Organic is effected always by living organisms. The conversion under those conditions certainly occurs, and the process may be studied.

What appears to be quite certain is that there can be no terrestrial manifestation of life without matter. Hence naturally people say, or they approve such sayings as, "I discern in matter the promise and potency of all forms of life." Of all terrestrial manifestations of life, certainly. How else could it manifest itself save through matter? "I detect nothing in the organism but the laws of Chemistry and Physics," it is said. Very well: naturally enough. That is what they are after; they are studying the physical and chemical aspects or manifestations of life. But life itself—life and mind and consciousness—they are not studying, and they exclude them from their purview. Matter is what appeals to our senses here and now; Materialism is appropriate to the material world; not as a philosophy but as a working creed, as a proximate and immediate formula for guiding research. Everything beyond that belongs to another region, and must be reached by other methods. To explain the Psychical in terms of Physics and Chemistry is simply impossible; hence there is a tendency to deny its existence, save as an epiphenomenon. But all such philosophising is unjustified, and is really bad Metaphysics.

How consciousness became associated with matter, how life exerts guidance over chemical and physical forces, how mechanical motions are translated into sensations,—all these things are puzzling, and demand long study. But the fact that these things are so admits of no doubt; and difficulty of explanation is no argument against them. The blind man restored to sight had no opinion as to how he was healed, nor could he vouch for the moral character of the Healer, but he plainly knew that whereas he was blind now he saw. About that fact he was the best possible judge. So it is also with

"this main miracle that thou art thou, With power on thine own act and on the world."

To understand the action of life itself, the simplest plan is not to think of a microscopic organism, or any unfamiliar animal, but to make use of our own experience as living beings. Any positive instance serves to stem a comprehensive denial; and if the reality of mind and guidance and plan is denied because they make no appeal to sense, then think how the world would appear to an observer to whom the existence of men was unknown and undiscoverable, while yet all the laws and activities of nature went on as they do now.

If he looked at the Firth of Forth, for instance, he would see piers arising in the water, beginning to sprout, reaching across in strange manner till they actually join or are joined by pieces attracted up from below to complete the circuit (a solid circuit round the current). He would see a sort of bridge or filament thus constructed, from one shore to the other, and across this bridge insect-like things crawling and returning for no very obvious reason.

And note that what we observe, in such understood cases, is an *Interaction* of Mind and Matter; not Parallelism nor Epiphenomenalism nor anything strained or difficult, but a straightforward utilisation of the properties of matter and energy for purposes conceived in the mind, and executed by muscles guided by acts of will.

Superficially and physically we are very limited. Our sense organs are adapted to the observation of matter; and nothing else directly appeals to us. Our nerve-muscle-system is adapted to the production of motion in matter, in desired ways; and nothing else in the material world can we accomplish. Our brain and nerve systems connect us with the rest of the physical world. Our senses give us information about the movements and arrangements of matter. Our muscles enable us to produce changes in those distributions. That is our equipment for human life; and human history is a record of what we have done with these parsimonious privileges.

Our brain, which by some means yet to be discovered connects us with the rest of the material world, has been thought partially to disconnect us from the mental and spiritual realm, to which we really belong, but from which for a time and for

practical purposes we are isolated. Our common or social association with matter gives us certain opportunities and facilities, combined with obstacles and difficulties which are themselves opportunities for struggle and effort.

Through matter we become aware of each other, and can communicate with those of our fellows who have ideas sufficiently like our own for them to be stimulated into activity by a merely physical process set in action by ourselves. By a timed succession of vibratory movements (as in speech and music), or by a static distribution of materials (as in writing, painting, and sculpture), we can carry on intelligent intercourse with our fellows; and we get so used to these ingenious and roundabout methods, that we are apt to think of them and their like as not only the natural but as the only possible modes of communication, and that anything more direct would disarrange the whole fabric of science.

It is clearly true that our bodies constitute the normal means of manifesting ourselves to each other while on the planet; and that if the physiological mechanism whereby we accomplish material acts is injured, the conveyance of our meaning and the display of our personality inevitably and correspondingly suffer.

So conspicuously is this the case that it has been possible to suppose that the communicating mechanism, formed and worked by us, is the whole of our existence: and that we are essentially nothing but the machinery by which we are known. We find the machinery utilising nothing but well-known forms of energy, and subject to all the laws of chemistry and physics,—it would be strange if it were not so,—and from that fact we try to draw valid deductions as to our nature, and as to the impossibility of our existing apart from and independent of these temporary modes of material activity and manifestation. We so uniformly employ them, in our present circumstances, that we should be on our guard against deception due to this very uniformity. Material bodies are all that we have any control over, are all that we are experimentally aware of; anything that we can do with these is open to us; any conclusions we can draw about them may be legitimate and true. But to step outside their province and to deny the existence of any other region because we have

no sense organ for its appreciation, or because (like the Ether) it is too uniformly omnipresent for our ken, is to wrest our advantages and privileges from their proper use and apply them to our own misdirection.

We abstract from living moving Reality a certain static aspect, and we call it Matter; we abstract the element of progressiveness, and we call it Time. When these two abstractions combine, co-operate, interact, we get reality again. It is like Poynting's theorem.

The only way to refute or confuse the theory of Evolution is to introduce the subjectivity of time. That theory involves the reality of time, and it is in this sense that Prof. Bergson uses the great phrase "Creative Evolution."

I see the whole of material existence as a steady passage from past to future, only the single instant which we call the present being actual. The past is not non-existent, however, it is stored in our memories, there is a record of it in matter, and the present is based upon it; the future is the outcome of the present, and is the product of evolution.

Existence is like the output from a loom. The pattern, the design for the weaving, is in some sort "there" already; but whereas our looms are mere machines, once the guiding cards have been fed into them, the Loom of Time is complicated by a multitude of free agents who can modify the web, making the product more beautiful or more ugly according as they are in harmony or disharmony with the general scheme. I venture to maintain that manifest imperfections are thus accounted for, and that *freedom* could be given on no other terms, nor at any less cost.

Where inorganic matter alone is concerned, there everything is determined. Wherever full consciousness has entered, new powers arise, and the faculties and desires of the conscious parts of the scheme have an effect upon the whole. It is not guided from outside but from within, and the guiding power is immanent at every instant. Of this guiding power we are a small but not wholly insignificant portion.

That evolutionary progress is real is a doctrine of profound significance, and our efforts at social betterment are justified because we are a part of the scheme, a part that has become conscious, a part that realises, dimly at any rate, what it is

doing and what it is aiming at. Planning and aiming are therefore not absent from the whole, for we are a part of the whole, and are conscious of them in ourselves.

Although I am speaking *ex cathedra*, as one of the representatives of orthodox science, I will not shrink from a personal note summarising the result on my own mind of thirty years' experience of psychical research, begun without predilection—indeed with the usual hostile prejudice. This is not the place to enter into detail or to discuss facts scorned by orthodox science, but I cannot help remembering that an utterance from this chair is no ephemeral production, for it remains to be criticised by generations yet unborn, whose knowledge must inevitably be fuller and wider than our own. Your President therefore should not be completely bound by the shackles of present-day orthodoxy, nor limited to beliefs fashionable at the time. In justice to myself and my co-workers I must risk annoying my present hearers, not only by leaving on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying, with the utmost brevity, that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence—nothing new or sensational, but cumulative and demanding prolonged serious study—to my mind goes to prove that discarnate intelligence, under certain conditions, may interact with us on the material side, thus indirectly coming within our scientific ken; and that gradually we may hope to attain some understanding of the nature of a larger, perhaps etherial, existence, and of the conditions regulating intercourse across the chasm. A body of responsible investigators has even now landed on the treacherous but promising shores of a new continent.

JOURNAL

OF THE

Society for Psychical Research.

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OBITUARY.

ALFRED RUSSEL WALLACE, O.M., F.R.S.

IT is with much regret that we record the loss of one of our most distinguished Honorary Members, Alfred Russel Wallace, O.M., F.R.S., on November 7th, 1913, at the advanced age of 90 years. Dr. Wallace was elected an Honorary Member of the Society in 1882. He has at various times contributed to discussions in our *Proceedings* and *Journal*, but his chief work in connection with psychical research was done long before the Society was founded. He was one of the pioneers who, in the early seventies, determined to investigate for themselves in a region which at that time was very generally regarded as beyond the pale of science, and the entrance to which was prohibited on pain of scorn and ridicule. His claim to fame rests of course on his wonderful work as a naturalist and on his having, almost at the same time as Darwin, but independently of him, arrived at practically the same theory of the origin of species through natural selection. It was characteristic of Wallace that his chief book on this subject was entitled *Darwinism*, but his own name is one that will not be forgotten while the history of the advancement of science in England is remembered.

PROFESSOR BERGSON AND MIND.

BY F. C. CONSTABLE.

PROFESSOR BERGSON, in his admirable address to the S.P.R., said: "The brain simply extracts from the life of the mind that which is capable of representation in movement. The cerebral life is to the mental life what the movements of the baton of a conductor are to the symphony. The brain, then, is that which allows the mind to adjust itself exactly to circumstances. It is the organ of attention to life. . . . But from this it results that one of the rôles of the brain is to limit the vision of the mind, to render its action more efficacious."

Professor Bergson holds that the mind is distinct from mere cerebral activity; cerebral activity is no more than a means for the mind *in limited action* to "vision" our material universe.

This theory brings Professor Bergson into conflict with those who do not distinguish between cerebral activity and mind; that is, with those who hold the theory of rigorous parallelism between cerebral and mental activity: Professor Bergson is on the side of the angels.

But have we any human evidence in support of or against Professor Bergson's theory? The professor's beauty of form in language and his genius of imagination are perhaps scarcely in agreement with the dry bones of bloodless argument. In spite of this I would, in support of the angels, enter on the desert of dry argument.

Men of science, at present, accept the theory of the conservation of energy, and, if the theory be relied on, it assumes energy to be, in itself, something unaffected by time and space, as those terms were understood before the advent of Professor Bergson. The manifestations of energy in protean form—gravity, electricity, etc.—are manifestations in our universe of time and space, but energy itself remains, by definition, noumenal. These men of science place the foundation of our universe in something which is not material, but which, changeless in time and space, acts on the material,—or possibly sets up the material.

One might therefore expect that they would treat mind as something distinct from mere cerebral activity: would treat it as something relatively noumenal which is partially manifest in relation to our universe in or through cerebral activity.

But—with profound respect for Professor Bergson—the strongest argument is to be found in Emanuel Kant's transcendental philosophy. I have worried out this argument at objectionable length in *Personality and Telepathy*, and so here give but a digest made as intelligible as possible.

Hume started with the assumption that there is no distinction between mental and cerebral activity, and was led, by sound argument, to a conclusion "that all our distinct perceptions are distinct existences, and that the mind never perceives any real connexion among distinct existences." If mental and cerebral activity are not to be distinguished, Hume's conclusion follows directly: for then human experience begins *and ends* with the presentation of objects.

Then came Kant, and, with Hume, he makes human experience *begin* with the presentation of objects. But he does not make it so end, for if he did, Hume's difficulty would not be overcome. So Kant introduces the "schematism of the understanding," and says: "In truth it is not images of objects, but schemata, which lie at the foundation of our pure sensuous conceptions."

But how is this schematism possible? Through the power of imagination which is in man. And whence comes this power? From, Kant holds, the "soul of man."

For the "soul of man" we may use the term "intuitive self," as I have done, or the transcendent or subliminal self, or we may use any term we please. But the point is that Kant distinguished mind from cerebral activity, and produced cogent arguments in support of his contention.

Again, if mind be the same as cerebral activity, man cannot by any possibility think *outside* the limits of cerebral activity. This argument, so far as I know, has never been replied to.

If man can only think or have "awareness" in parallelism to cerebral activity, he cannot be "aware" that he is thinking within limits. The limits of his thought cannot, by himself, be recognized as limits. For, to determine his own thought as limited he must have an idea or an "awareness" of thought which is not limited: he must have an idea or "awareness" of something outside his limits of thought, and this necessarily implies an idea or "awareness" of something to be thought outside his limits of thought. This is impossible. It is a matter of indifference what universe such a man might exist

in: his power of thought would still be subject to his limits of thought: all his thought in limits would be exhaustive,—to him, noumenal.

But what can man do? He can and does *determine* his thought as relative, that is, as limited. No human being has ever been able to determine what form, size, substance, or colour is. Man cannot even relate form to size, size to colour, for instance; all he can do is to relate one form to another, one size to another, and so determine *relative* definitions. So our mind is "aware" that its knowledge is not knowledge: that its knowledge is no more than relative knowledge. But it is cerebral activity that conditions thought, so cerebral activity is *a subject* of the "awareness" of the mind: the mind "looks down on" cerebral activity.

Man "arrives at" vital knowledge of his own ignorance. This would be impossible if he were but a personality of limited cerebral thought,—for, existing solely in such limits of thought, there could, to him, be no possible field for thought or "awareness" outside his own limits. There would be nothing of "awareness" in him to look down on cerebral activity.

Herein, I think, we find the strongest argument in support of the theory of distinction between mind and cerebral activity.

Again, following Kant, what we know of mental "operation" demands the presentation to the mind of the manifold of intuition, and this cannot result from the mere presentation of objects: the presentation can only exist if we assume what Kant terms a *soul* in man. Neither this presentation nor its reception is measurable; there is involved no more than what may be termed a "condition precedent" necessary to explain the observed "operation" of the mind. Cerebral activity is related to "cerebral" facts, which, being in time and space (as the terms are ordinarily understood), are measurable: the mind "measures" through cerebral activity, but the "measurement" would be useless for mental activity without the presentation of the manifold of intuition.

I do not enter now on the question of what mind is, or the distinction between time (as measurable in relation to space) on the one hand and duration on the other. All attempted is to show that there are strong, even scientifically strong, arguments in support of Professor Bergson's assumption.

CASES.

L. 1198. Vision.

THE following case of a telepathic impression was sent to us by Mrs. A. K. Bulley, an Associate of the Society. The percipient, whose real name we suppress by her own request, is here called Miss Hartmann. She is a friend of Mrs. Bulley's and was staying with her at the time of her experience, which it will be noted occurred before any one in the house knew of the illness with which it coincided.

Mrs. Bulley's account is as follows:

NESS, NESTON, CHESHIRE,

5.40 a.m., Nov. 14, 1913.

On Wednesday, Nov. 12th, my hand-bag was packed for me to take the 10.16 [train] Burton Point Station for Chirk, *via* Wrexham, when I received a telephone message, sent by the landlady of a very old family friend, a dressmaker, "Miss Hyde is seriously ill and needs the care of some friend." I phoned back I would come at once. I then wired to my friend in Wales that I was summoned to an old friend very seriously ill, and might have to postpone my visit. I caught the next train to Liverpool, 10.38 a.m.

Before I left, when I said good-bye to [Miss Hartmann] she said with much feeling, "*Poor Mum!*" (my home name). "Why poor? It's lucky it caught me in time so that I can help her." She said again, "*Poor Mum. She will die. Will you mind very much?*" I assured her there was no need to jump to the conclusion Miss Hyde would die because she was ill, and I attached no importance to [Miss Hartmann's] conviction.

The landlady explained she had sent for me [herself], Miss Hyde not realising the seriousness of her case and always being anxious "not to trouble any one." [It was a case of] stoppage of the bowels; sickness and pain setting in the night before; the patient seventy years old. . . .

Mrs. Bulley, after removing the patient to a Nursing Home, where she left her comfortably settled, and "enjoying a cup of tea," returned home, and she states that Miss Hartmann, on seeing her, immediately asked, "Is she dead?" At about 9.45 p.m., on receiving a telephone message that Miss Hyde's condition was serious and an operation necessary, Mrs. Bulley returned to the Home. Her account continues as follows:

I was allowed to stay with the patient, who was absolutely

free from pain, and quite herself at first, till she died at 8.15 a.m., Nov. 13, 1913. While she dozed I thought much of my old nurse, Edaw, whom I was to meet that very afternoon on her return from Oxfordshire: what a shock it would be to her that her old friend of forty-seven years' standing was gone (Edaw didn't even know Miss Hyde was ill), how could I break it to her, etc. It was much on my mind.

An hour before the patient died I was amazed by her temporary extraordinary likeness, in the lower part of the face, to "Gran," my husband's old nurse, when *she* lay dying. It carried me back to that death-bed in April, 1912, so vividly that I altered the position of the lamp, and by and by drew up the blind; it was almost uncanny that two mouths, utterly different when closed, should appear so like then. Later the patient closed her mouth, and the likeness vanished. . . .

Mrs. Bulley then relates that when she returned home in the evening of the same day, Miss Hartmann told her that on the night of Tuesday, Nov. 11th, at about 11.45 p.m., she had an impression of a dying woman, whose death would cause pain to Mrs. Bulley; at first she thought it was Edaw, then that it was "Gran," who had died a year before, but, on looking again, she saw it was a woman she did not know. Her own full account of this is given below. Mrs. Bulley continues:

I have often meant to note down somewhat similar telepathic instances connected with [Miss Hartmann], but have let them slip.

Though now of no evidential value, to shew her type I may mention that once when I called her in the morning she looked absent-minded, and said in a puzzled voice, "Now that's very unusual. Mother is writing to me now. But she never does write letters before breakfast. She is the first up, she attends to her flowers and does other things, but *never* writes letters." So we noted the day the letter should arrive, and it came. "What did I tell you," said [Miss Hartmann], "listen to this," and she read how her mother said, "contrary to my custom, I am writing to you before breakfast, etc.". . .

H. A. BULLEY.

The percipient's account, which she dictated to Mrs. Bulley, and afterwards signed, is as follows:

Nov. 14, 1913, 10 a.m.

I didn't dream, I was awake. I found myself sitting up in bed

and lighting the candle. And then I saw an old woman in bed, and I was quite conscious that she was dying. Then I felt that horrible feeling that somebody else was going to suffer badly from that death, that I had no personal feeling in the matter. Then I thought it was Edaw. I think it was a light head, not grey, and I think it was this made me think "No, it isn't Edaw, it's Gran." Then I thought "It can't be Gran, because I know she's dead." And then I thought, anyhow I won't tell Mum because she might believe it was Edaw, and it certainly wasn't Edaw. When I lit the candle I saw it was 10 minutes to 12, or 20 to, I forget which now.

[The woman] was lying on her back, quite calm, but there was something about the breathing like Gran. I saw her face; if I could model, I could do it. I remember the shape, the colour, and the line of nose—rather a good nose—from the tip.

I have had the above read over to me, and it is what I have this moment dictated.

(Signed) M. M. HARTMANN.

Mrs. Bulley obtained the following independent statement from Nellie, the housemaid, to whom Miss Hartmann related her experience the morning after the occurrence:

8.15 a.m., Nov. 14, 1913.

[Miss Hartmann] told me she saw some old person, who she thought was Edaw, who looked as if she was dying; it was such a relief to her to find it was not. She told me this about 9.40, just as Mrs. Bulley had got the telephone message about Miss Hyde.

E. DAVIES.

Mrs. Bulley wrote later:

November 16th, 1913.

I had told no one at all about the likeness to Gran until after I heard [Miss Hartmann's] experience. We all knew the death would hit Edaw hard; [Miss Hartmann] would not need to be told that; but when she had her experience there was this remarkable coincidence,—that she saw an old woman dying, that the thought of Edaw and Gran was closely associated with it, and that the very next night I was for hours watching an old woman dying, and thinking especially of Edaw and Gran.

G. 287. Apparition.

THE following account of an apparition was sent to Mr. G. W. Balfour by a correspondent, Mr. F., who is well acquainted with the percipient. The names and addresses of all the persons concerned were given to us, but by special request pseudonyms or initials have been substituted here.

The first written account of her experience was given by Madame Marbot, as she is called here, in a letter to Mr. F., to whom she had described her experience verbally at an earlier date. Her letter is as follows:

[June, 1913.]

You have asked me to write down for you what I saw at N., that small village in the mountains of Savoy. Here it is:

You remember that I was laid up for some time below, near the lake. It was thought that the pure fresh air of the heights would do me good, and I was taken up in a sort of camp-bed. The only inn of the village is at its entrance. Then comes a small restaurant, and the ascending road turns round into the village, which one cannot see from the hotel.

I was carried into my room, and for the next three weeks spent my time in it and in a sitting-room next to it. Then I was able to go down and sit in a meadow, some little distance from the inn and to its left. At last, after another week, I thought I would venture up to the right, into the village, which was unknown to me, and there happened the strange thing which you asked me to relate.

I said before there was a turn which led to the village. To the right is a road leading up to the parish church, which is hidden by a large rock; to the left, a house with a barn, and next to it a sort of chalet with a pointed roof. As I looked up, attracted by its old queer build, I saw behind the top of the roof, and seemingly resting his hands on the other side, a Curate in Roman Catholic clothing and with a strange sort of cap on his head, like those worn by Curates in church, but with what seemed stripes of white and black. The priest had a pale face with regular features and seemed to look at me *intently*, not even turning off his eyes when I stared back, wishing him to understand that I thought his manners strange. In this way I had a very good sight of him, and, if an artist, I could easily recall his features on paper. A stone, over which I stumbled, made me look down instinctively. When I

turned my eyes again, the apparition was gone, and I went onwards thinking to myself how the manners of those village priests wanted improvement.

A few steps further I arrived at a sort of little square, where the village fountain and the letter-box are, and after putting in a letter, I sat on a stone staircase under it, and had a good look at the chalet, where I had seen the priest. It was uninhabited; its shutters were shut, and the whole place had an air of abandonment and desolation. I could not see what was on the other side of the roof, where there must be a balcony, on which the Curate must have stood, so I moved on to the other side of the little square, from where I would have a view of the back. To my intense astonishment there was no balcony, nor anything but a roof as pointed as to the front, nor any means of getting to it in any way. Then the Curate must have been an apparition, and this thought sent an unpleasant sort of cold shiver through me, and I turned back home at once.

On my way I met my landlady's daughter, a girl of sixteen. "What is that chalet there?" said I, "and why is it unoccupied?" "Oh, well," said the girl, "we don't like to speak of it, but ask my mother, maybe she won't mind telling you." The good woman was on her threshold, and of course I asked her at once, and then I heard that the house was unoccupied, because no one could stay in it. There were strange noises, knocks—in fact, it was considered haunted. "Years ago," said she, "a Curate inhabited it, because he had property here and also relations."

Madame Marbot here gives the landlady's account of the general theory of the haunt, which was attributed to the fact that the Priest's will could not be found, and that the next of kin, who would not have benefitted by it, were suspected of having destroyed it.

Madame Marbot continues:

I became convinced that I had seen the spirit of the Curate. Many a time did I pass before that chalet, but he appeared no more. Days passed, and I went back to my abode down near the lake. One day, as I was coming out of a shop, a woman whom I vaguely recognised as having seen her here before, came up to me and then asked me if I would kindly receive her for a few moments. She came home with me, and then asked me if it was really true that I had seen the apparition of a Curate up in the village of N. "For," said she, "I belong to the family to whom

our relation, the Curate, left his property in a will, which could not be found after his death." . . . I naturally gave this woman the assurance that it was perfectly true. I had seen that apparition. "But what a strange headgear he had," said I, "Why were there those unusual stripes of white and black?" After a moment's thought the woman said, "Well, I think I can account for them. When our relation was put in his coffin, the women around him passed a white ribbon between the cloth stripes of his cap." I cannot remember what reason the woman gave for it, or perhaps she gave no reason, but it is strange I saw this detail, known by none but the dead Priest's immediate attendants! The woman went away quite pleased, and I know no more, as I have left that part of the country." . . .

[Signed] L. MARBOT.

The following questions were then put to Madame Marbot through Mr. F. :

(1) Would it be possible to obtain corroboration of the story from Madame Marbot's landlady, to whom apparently she related her experience immediately after it occurred?

(2) Would it be possible to obtain a first-hand account from the relative of the Curate, with regard to her statement about the tying of the white ribbon in the cap?

(3) Could any statement be obtained from people living in the village as to the alleged haunting of the house? Is it certain that Madame Marbot had never heard that the house was haunted?

(4) What was the date of Madame Marbot's experience?

In reply to these enquiries Madame Marbot wrote to Mr. F. as follows:

July 31st, 1913.

I myself can only repeat that I had no idea there was such a thing as a house reputed haunted in the village. It is impossible for me to say the exact date [of my experience]. I never dreamt any one would take an interest in it, and all I can tell is that it was *after* the 15th of August, 1912; between the 15th and the 25th.

I am sorry not to be able to send you the evidence of the woman about the white ribbon. She is no longer here, and as [the Priest's death] happened some years ago, it is difficult to obtain evidence of any value about it now.

[Signed] L. MARBOT.

Three corroborative statements in French were enclosed with this letter. Translations of them are as follows:

[July, 1913.]

I certify by these lines that [Madame Marbot] told me last year that she had seen the apparition of a Priest above a house of the village of N. and that she had been told afterwards that the house was considered haunted.

[Signed] ABBÉ R., Vicar of St. G.

July 25, 1913.

Last year, in the month of August, [Madame Marbot] told me that she had seen the ghost of a Priest, above a house where he had formerly lived.

[Signed] CÉLINE N.

July 30, 1913.

I remember perfectly that [Madame Marbot] told me last year in the month of August that she had seen the apparition of a Priest above a house in the village.

She did not know that this house was reputed to be haunted.

[Signed] MÉLANIE C., Innkeeper.

Madame C. is the landlady to whom Madame Marbot related her experience immediately after its occurrence.

Subsequently Madame Marbot succeeded in finding the witness who had described the black cap that the priest was wearing at the time of his burial.

Her testimony, which is in French, is translated as follows:

August, 1913.

I remember very well having talked with [Madame Marbot] of the apparition which she saw last year in the month of August. She spoke to me of the black and white headgear which surprised her, and I told her that it might well be so, and I can corroborate her as to the white, which was put in by my husband.

[Signed] MARIE C.

REVIEW.

IN the *Century Magazine* for September, 1913, there is an interesting article by Maurice Maeterlinck called *Life after Death*.¹ Mr. Maeterlinck declares that in his opinion there are only two modern theories of personal survival which are worth serious discussion,—“the neotheosophical and neospiritualistic theories.”

¹The article appears also in the *Fortnightly Review* for September and October, 1913.

In discussing the neospiritualistic theory, Mr. Maeterlinck deals chiefly with the evidence collected by the Society for Psychical Research. With many of his conclusions most investigators will agree, but on some points his arguments are open to objection. He says that "supernormal manifestations" relating to "life beyond the grave" can be divided into two categories: direct manifestations, that is to say, objective and spontaneous apparitions, and manifestations obtained by the agency of mediums, *e.g.* by automatic writing. In discussing the question of direct manifestations, Mr. Maeterlinck says:

It appears, therefore, to be as well established as a fact can be that a spiritual or nervous shape, an image, a belated reflection of life, is capable of subsisting for some time, of releasing itself from the body, or surviving it, . . . of manifesting itself to the living, and, sometimes, of communicating with them.

For the rest, we have to recognise that these apparitions are very brief. They take place only at the precise moment of death, or follow very shortly after.

Mr. Maeterlinck speaks of these apparitions as "objective," whereas the evidence at present available points rather to their being hallucinations, sometimes of telepathic origin.¹ If this view is justified, then there is no such dividing line as Mr. Maeterlinck draws between the phenomena of apparitions and those of automatic writing. Both may be the result of a telepathic impression, whether from the living or from the dead, which is expressed in one case by a sensory hallucination, and in the other by a form of motor automatism.

In regard to mediumistic communications, Mr. Maeterlinck rightly observes that so long as it is possible to explain them by the action of forces which we know to exist, *e.g.* living minds, we have no right to ascribe them to forces which we do not know to exist. He deals only briefly with the evidence recently obtained by cross-correspondences, observing that he does not consider that the suspicion of telepathy is here removed. He alleges the trivial nature of the communications as a reason against supposing them to come from the dead:

Is it really worth while to have passed through the terrifying gorges which open on the eternal fields in order to remember that we had a great uncle called Peter, and that our cousin Paul was afflicted with varicose veins or a gastric complaint? . . . Do they [the dead] not yet know that the sign which will prove to us that they survive is to be found not with us but with them, on the other side of the grave?

¹See *Telepathic Hallucinations*, by F. Podmore.

[In all these attempts] there is the same characteristic inability to bring us the veriest particle of truth or knowledge, of which no vestige can be found in a living brain, or in a book written on earth.

Mr. Maeterlinck does not make it clear how "truth" of this kind is to be tested. He suggests that convincing evidence might be given by means of "an astronomical or biological revelation." But is it not likely that, following the course which Mr. Maeterlinck himself prescribes, the majority of people would ascribe these revelations, if they proved correct, to known causes, *e.g.* scientific genius, or chance coincidence? But although the difficulties in the way of obtaining evidence of this kind are very great, it must be admitted that such evidence might conceivably be obtained. The failure to obtain it does not, however, vitiate other kinds of evidence, especially as we know almost nothing of the conditions under which the supposed communications occur. Cross-correspondences must be judged on their own merits, not in relation to the kind of evidence we might hope or desire to get.

At the conclusion of his article Mr. Maeterlinck criticises Colonel de Rochas's attempt to prove the transmigration of souls by the recovery through hypnotism of the memory of former existences, and points out that the experiments are vitiated by the fact that the possibility of suggestion has not been eliminated.

Mr. Maeterlinck shows himself an open-minded critic of psychical research, and it is a matter for congratulation that so distinguished a writer should interest himself in this subject. H. DE G. V.

PERSONAL SURVIVAL: THE FORM OF EVIDENCE.

BY F. C. CONSTABLE.

POSSIBLY the suggestions herein made may be of more weight because the writer, while accepting the evidence for personal survival to be found in cross-correspondences, has not been affected by it so strongly as many others have.

If we consider the form of evidence that can be adduced towards proof of spiritual survival, it has to be admitted, at the outset, that it must be anthropomorphic. For there is no question of how the disembodied exist or what their form of existence is: that cannot be known to us as subjects, it can only be known to us as transcendent subjects. The question is of how the disembodied can prove to the embodied that

they, the disembodied, continue in existence. So the evidence offered must be of such a nature that it appeals to the embodied: it must in its nature be anthropomorphic.

Now for us, the embodied, what do we know of one another? If I, for instance, could prove to any one of the Council of the S.P.R. that I knew him or her down to the very depths of personality: knew his or her secret thoughts, secret desires and ambitions, knew in fact his or her secret life of personality,—which I affirm is of more importance to the great majority of us personally than that part of our personality known to the world,—what would be the result? I should be banned with horror; even the picked men and women of the Council pass through life with their personalities only manifest to their fellows in eating, drinking, talking and writing on sublunary facts. A Marie Bashkirtseff or Benvenuto Cellini is an abnormal human being. It is true there are some human beings with the digestion of an ox and the skin of a rhinoceros who pass through life as mindlessly as a primordial lump of protoplasm. But, for the great majority, personality in its fullness is found in imagination: we live not in the *is* but in the *might be*.

Think for a moment: if you were faced by any one who knew you to the depth of your soul, would you not retreat in horror? Retreat, not in horror of revelation to others of evil in yourself, but in sheer horror of being faced by such abnormal knowledge.

If the above argument be sound, how then can the disembodied prove their continuance in existence to the embodied? By evidence of their past or present spiritual state? No. For that, even when the disembodied were on earth, was unknown to their fellows. How prove to a prisoner, who all through life has been imprisoned in a narrow cell, the glories of the open air?

The only possible evidence of continuity any one of the disembodied can offer to the embodied is evidence of the former's past human life. And this evidence, too, must be of that part of his past human life which was *manifest* to his fellows.

What will be the nature of this evidence? Concrete, simple facts. We may, for analogy, consider the Tichborne case

where the claimant tried to prove his personality as Tichborne. What was the form of evidence offered? Of likeness in abstract personality? No. Personality was attempted to be proved by the weight of knowledge of concrete facts. It were more absurd for any one disembodied to try, by spiritual evidence, to prove to us evidentially his continued existence than it would have been for Orton to try to prove he was Tichborne by evidence that he had the same dreams and ambitions.

One objection to the above line of argument must be met. There are some who know, by personal experience, that the disembodied survive in personality. But this experience is personal: it is evidential in no way. Many of us are convinced in our inmost souls that we have had transcendent communication with the disembodied: but this experience is not evidential; it is of value *only* to the particular individual.

Put yourself in a room alone, unseen, unheard by any one outside: assume you can only speak through the voice of another. What would you say to prove your identity? Speak of your spiritual self? Of your life of dreams? No. You would speak of simple, concrete facts of your life, which would be likely to appeal to the anthropomorphic knowledge of your listener.

The question of the value of the evidence forthcoming from cross-correspondences is not now raised. All attempted is to show that the argument preferred against the evidence because its form is simply that of puerile, concrete, anthropomorphic facts, is bad. That form of evidence is the only evidence available. Personal proof is transcendent of human thought; it is not evidential, has value only for the person concerned.

NOTES ON CURRENT PERIODICALS.

The *Archives de Psychologie*.—Number 50 (June 1913) of this valuable periodical contains several matters of interest to psychical researchers. (1) In *Un Cas de Conviction Spontanée* Dr. V. Demole relates how one morning just after awaking he suddenly became convinced that one of his patients in the hospital had died. He at once took notes, and tried to analyse his state of mind. It turned out that the patient had died some hours before, and that the impression was therefore apparently "veridical." Dr. Demole,

however, proceeds to explain it by association of ideas and comparison with another patient in the same ward in a very similar condition who had died four days earlier. But, as Prof. Flournoy in his comments on the case points out, this explanation ignores the double coincidence that Dr. Demole had never had such an experience before, and that his train of thought in this case conducted him to a veridical conclusion, which he could not have known by normal means. Hence Prof. Flournoy holds that the possibility that telepathy or clairvoyance was involved cannot be excluded. (2) Dr. Burnand tells a story of a nervous patient who saw a friend of hers who was in Russia coming out of a shop at Leysin and disappearing when she tried to speak to him. Inquiries at the shop confirmed the hallucinatory character of the apparition. She told the doctor the same day, and he took notes. Two days later she told him that her friend appeared to have had half his moustache shaved off, and it was found that she had mentioned this detail to her sister-in-law on the day of the apparition. On the next day the lady received a letter informing her that her friend had had a boil on his lip, and that in consequence half his moustache had been shaved off. (3) Dr. Dunant relates a souvenir of his childhood current in his family. When 19 months old he was apparently dying of bronchial pneumonia. On the morning of the night the doctor had said he would not survive, he awoke and whispered to his mother, "Mamma, I have seen God." The mother asked, "What was He like?" "Very big and all white." "What did He say to you?" "He has cured me." He then fell asleep again, and when he awoke, the doctor found him free from fever, and convalescing.

F. C. S. S.

The *Revue de Psychothérapie* for July and August, 1913, contains an article by Dr. Bonjour of Lausanne on Miraculous Healings. He would explain most of the reported and apparently non-hysterical cases on the assumption that disease-processes are susceptible to considerable control by the nervous system through the vasomotor and trophic nerves, especially the processes concerned in the maintenance of tuberculous and other chronic abscesses.

He quotes from his own practice a number of cases in which he has cured warts and chronic corneal ulcers by suggestion, and one in which he has employed the same means to bring about the birth of a child, under hypnosis, three weeks before the normal time.

V. J. W.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

THE ROYAL SOCIETY OF MEDICINE

(in the Robert Barnes Hall),

1 WIMPOLE STREET, LONDON, W.,

On *FRIDAY, JANUARY 30th, 1914, at 3.30 p.m.*

WHEN A PAPER ENTITLED

“On the Psychology of the Piper Trance Phenomena”

WILL BE READ BY

MRS. HENRY SIDGWICK.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Cole-Hamilton, Mrs., c/o Messrs. H. S. King & Co., 9 Pall Mall, London, S.W.

Hutchison, Mrs., 8 The Manor, Davies Street, London, W.

James, Miss S. Boucher, Hallsannery, Bideford, N. Devon.

Pulver, S. H., Dunedin House, Basinghall Avenue, London, E.C.

Sutro, Alfred, 31 Chester Terrace, Regent's Park, London, N.W.

Tugwell, Mrs. Arthur, Hatley St. George, Torquay.

Westmorland, Brigadier-General C. H., C.B., c/o Messrs. H. S. King & Co., 9 Pall Mall, London, S.W.

BLACK, MRS., 37 Rectory Place, Woolwich, London, S.E.

EDWARDS, JAMES H., Sutton Hall, Sutton, Thirsk, Yorks.

ERSKINE, MRS., The Buries, Bishopstrow, Warminster, Wilts.

FEILMANN, MRS., 4B Montagu Mansions, Baker Street, London, W.

FIRTH, COLONEL R. H., Peshawar, India.

FRAENKEL, DR. JOSEPH, 21 East 82nd Street, New York City, U.S.A.

GÖBEL, J. S., François Valentijnstraat 199, The Hague, Holland.

HANNES, MRS. JULIUS, Woolley Firs, Maidenhead Thicket, Berks.

HARRISON, WILLIAM, Clovelly, Brighton Road, Redhill, Surrey.

HOLLWAY, C. R., Balliol College, Oxford.

HUTTON, MRS., St. Mary's Vicarage, Brighton, E.

JORDAN, H. W., 23 Station Road, Winchmore Hill, London, N.

KARMINSKI, MRS., 12 Lyndhurst Gardens, Hampstead, London, N.W.

KING, W. A. H., Balliol College, Oxford.

MACKAY, N. DOUGLAS, M.D., Dall-Avon, Aberfeldy, Perthshire.

MACKENZIE, H. GORDON, M.D., 74 Wimpole Street, London, W.

NEWBOLD, L. BOULTON, La Jolla, San Diego, Cal., U.S.A.

POND, GEORGE F., 816 Commonwealth Building, Philadelphia, Pa., U.S.A.

WADE, MISS FLORENCE, 52 Alexandra House, Judd Street, London, W.C.

WALKER, MISS MAY C., Halcyon Club, 14 Cork Street, London, W.

WINGHAM, T. H., 174 Aberdeen Avenue, Hamilton, Ontario, Canada.

MEETING OF THE COUNCIL.

THE 125th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, December 11th, 1913, at 5.45 p.m.; MR. H. ARTHUR SMITH in the chair. There were

also present: Mr. W. W. Baggally, Sir William F. Barrett, The Rev. M. A. Bayfield, The Hon. Everard Feilding, Sir Lawrence Jones, Mr. W. M'Dougall, Mr. J. G. Piddington, Dr. F. C. S. Schiller, Mr. S. C. Scott, Mrs. Henry Sidgwick, and Mrs. A. W. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Seven new Members and twenty-one new Associates were elected. Their names and addresses are given above.

The monthly accounts for November, 1913, were presented and taken as read.

The seal of the Society was affixed to the lease of an additional room which the Council had decided to take for office purposes, their tenancy of which is to begin after Christmas, 1913.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 48th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Thursday, December 11th, 1913, at 3.45 p.m.; SIR LAWRENCE JONES in the chair.

DR. V. J. WOOLLEY read a paper on "Some Auto-suggested Visions as illustrating Dream-formation," which, it is hoped, will be published later in the *Proceedings*.

MRS. CLAUDE ASKEW gave an account of "A Telepathic Impression of the Volturno Disaster," which will shortly appear in the *Journal*.

ADDITIONAL OFFICE ROOM.

WE are glad to be able to announce to our Members and Associates that an additional room adjoining our present rooms on the top floor of 20 Hanover Square, has just been taken by the Society, and is expected to be ready for occupation, after being re-decorated, shortly after the beginning of the New Year. It has been felt for some time that the room which contains the main part of the Society's Library is inconveniently crowded and that more use might be made of the Library if the accommodation for members who may wish to read or to consult

the books there were less insufficient. The Council have consequently been on the look-out for an opportunity of enlarging their premises and have taken advantage of a vacancy which has just occurred. The new room will be for the use of the Assistant Research Officer, who has hitherto had to work in the Library, and it will give extra facilities for experiments, as well as for the work of the Society in general.

REPORT ON SOME EXPERIMENTS IN THOUGHT-TRANSFERENCE.

BY THE HON. EVERARD FEILDING AND ALICE JOHNSON.

IN the *Journal* for July, 1913, appeared a preliminary report by Sir Oliver Lodge of a case of telepathy, with the statement that it was hoped to experiment further with the same subject and to present a further report to the Society.

Further experiments have been carried out; but the results are not sufficiently conclusive to justify anything in the nature of a decisive report, whether favourable or unfavourable to the claims of this subject to telepathic faculty. The subject, a girl of fourteen, whom, because it is not her name, we will call "Amy Joyce," spent a week from Oct. 18 to Oct. 25, 1913, at E. F.'s house in London, her father, Mr. Joyce, being there also from Oct. 18th to 20th. She spent the next week-end, Oct. 25th to 27th, with Mr. Baggally in Brighton. A large number of experiments were tried under conditions at first somewhat lax, but subsequently more stringent, but little or no evidence of telepathy was obtained, except in some of Mr. Baggally's experiments which are separately reported below.

One very definite conclusion was, however, reached by the experimenters, namely, that in the experiments in question Amy Joyce habitually and very cleverly availed herself of any opportunity of normal vision which might present itself, and also that she as habitually and as cleverly tried to conceal the fact of her having done so.

One way of perceiving apparently hidden objects is, of course, through getting a view of their reflections. If a person who wears glasses holds some such object as a playing-card in such a position that the light from it, whether artificial or

daylight, falls on his glasses, another person facing him at a distance of several feet can, if the angles are correct, easily see its reflection in his glasses. All that is necessary is that the "agent" should have the light behind or above him. If the angle is especially favourable, cards can be guessed by this means in rapid succession; but even if it is not, and the guesser has to depend on casual movements of the "agent's" head for catching the reflection, it is still possible to bring off successes in a much higher ratio than chance would account for, and in a way very puzzling to any one who does not see how it is done.

It was evident, and Amy herself ultimately admitted it, that she had discovered this method, and that she made use of it whenever she could in guessing cards held by her father, who wears thick glasses producing very clearly visible reflections, and who was not accustomed to guard against her seeing them.

But this was by no means the only method used by Amy in the course of our experiments. She appears in some matters to be anything but an observant child, and, indeed, to be so little interested in things in general as at first to put experimenters off their guard in dealing with her. But a little experience shows that she is abnormally quick of vision and clever at seeing things without appearing to see them.

As already stated, the conditions of experimentation were at first somewhat lax. One of several persons in the room would draw a diagram or picture, and Amy would try to guess it. This method was deliberately, and, as we now think, mistakenly, adopted at E. F.'s suggestion, in order to make the proceedings seem like a game and not too much of an ordeal for a child.

It followed, unfortunately, that as it was impossible strictly to control all the experimenters, the evidence for telepathy in the successful cases was inadequate. There were not many successes, and most of them occurred after several wrong guesses had been made and, the experiment being considered over, the drawing was carelessly held or laid down and forgotten. It thus happened that chances were given Amy of seeing what the pictures were, and of these chances she very fully availed herself.

A few successes, indeed, occurred when it was thought that

the precautions against normal vision were adequate, though the proceedings were still somewhat informal in character. But these successes were not numerous enough, nor was our confidence in the precautions taken strong enough, to warrant any clear conclusions in favour of telepathy.

Still more discouraging was it to observe that as the conditions became more strict, the successes diminished. Amy showed herself very unwilling to submit to the conditions proposed; she would not, for instance, sit still, but was constantly finding excuses to get up and walk about the room, which made it more difficult to keep the drawings hidden from her. After four days' experiments, during which a number of cases of cheating had been actually observed, besides those in which there was ground for suspecting cheating; after also it had been made abundantly clear that Amy was deliberately and constantly trying to circumvent all precautions that were taken against such cheating; and after E. F. had carefully indicated to Amy his suspicions—suspicions of which she then flatly denied the justification—and begged her to amend her ways;—a single series of experiments, at which E. F. himself was not present, were tried, in some of which opportunities were purposely given her for seeing the drawings used, whilst in others they were carefully guarded, in order to see whether any correct impressions would be obtained otherwise than by normal vision.

When a drawing is held up with its back to an observer, there are two possible ways of his seeing it: (a) by reflection, as mentioned above; (b) by the transparency of the paper. Most white paper, though it looks opaque, can be seen through more or less easily from behind if held up with a fairly bright light in front of it; and it had been noticed several times that Amy had guessed a drawing inadvertently held up in this way with its back to her.

Two sets of drawings, accordingly, were used, one on white paper and the other on black paper, which is absolutely opaque to light rays. With these two sets a series of forty experiments were tried under varying conditions. In some cases the paper, whether black or white, was completely screened from Amy's view; in other cases a drawing on black paper was held up in such a way that, though ostensibly

screened, she could see the back of it; and in the remaining cases, a drawing on white paper was similarly held up.

In order to give a chance for telepathic percipience on her part, the persons chosen for agents were Mr. Baggally, who had previously had some success with her, and Miss Newton, who has sometimes been successful with other percipients. In this series, not a single success was obtained except when the drawings on white paper were held up so that she could see through them, and in almost every case she gave these correctly. When asked whether she could see anything of them, she declared positively that she could not. Later on, when E. F. again told her that we had found her cheating, she at first denied it, but afterwards confessed that she had done so, and that she had been in the habit of doing it for, she stated, about a month before she came to London.

Subsequently to this, yet another series of experiments was conducted by E. F. under the conditions which Amy said she preferred,—namely, an informal gathering of many persons, each making drawings, with, however, careful supervision to ensure that she could get no normal vision of any of these, and not one single success was obtained.

In regard to the bearing of the London experiments on previous ones, it is to be noted that Sir Oliver Lodge, in his own experiments recorded in the *Journal* for July, 1913, thought not only of spectacles, but even of the cornea as a reflecting agent, and he himself does not wear glasses, so that Amy's successes with him could not be due to her seeing reflections. He also, of course, guarded against other normal means of seeing, such as she contrived to use in the London experiments, and nevertheless had a considerable amount of success.

The history as a whole suggests that Amy had, and perhaps still has, some genuine telepathic faculty; but that the desire to appear interesting and important, encouraged by the loose methods of experimenting used in her own home, led to a habit of cheating and general untruthfulness, which probably tends to inhibit the telepathic power. In view, however, of the successes of Sir Oliver Lodge and Mr. Baggally, it is hoped that opportunities of further experiments with her may be found later.

REPORT ON EXPERIMENTS WITH "AMY JOYCE."

BY W. W. BAGGALLY.

SIR OLIVER LODGE sent me a preliminary Report of some experiments in telepathy which he had tried with "Amy Joyce," an account of which subsequently appeared in the *Journal* for July, 1913. I had an interview with Sir Oliver respecting these experiments, and I expressed a wish to see the child myself. Sir Oliver kindly wrote to her father who consented that I should test his daughter's telepathic powers. I therefore on July 27, 1913, went to Mr. Joyce's house and stayed there two days. On Oct. 21, 1913, I paid a visit to Mr. Feilding in London and remained at his house four days while Amy Joyce was there. During this time I practically had charge of the girl, as Mr. Feilding, owing to business engagements, was frequently absent from home. After my visit to Mr. Feilding, I brought the girl to Brighton and she stayed in my home three days. I therefore had a good opportunity of studying her character, and of trying experiments with her. I found that she took every opportunity of gaining knowledge of the object experimented with by normal means, such as by reflection from the surface of spectacles worn by the agent (as when her father tried the experiments which I witnessed), or from the surface of the glass of a window behind the agent, or from any reflecting surface; or by a rapid glance at the number, diagram, or card used for the experiment, when such number, diagram or card, was momentarily visible to her through being inadvertently held partly sideways by the agent, or through being placed on the table at the conclusion of an experiment (in which case Amy would, apparently, get a good result in "deferred telepathy"); or through the number, diagram, or nature of the card being seen transparently when the agent sat with his back to a window through which light was shining.

Notwithstanding that in many of the experiments that I witnessed the girl resorted to the above means of gaining normal knowledge of the object experimented with, I am of opinion that in some experiments which I personally conducted, and in which I took precautions that she should not be able to resort to the above methods, there were indications that

she possessed telepathic powers. I may say that I do not wear spectacles, and that in some of my experiments I wore a felt hat which covered my eyes, so that there should not be any reflection in the cornea of my eyes. I also took the precaution, when trying experiments with cards, that the whole pack should be behind the card chosen by me so that it could not be seen transparently; and I took care that no window or reflecting surface should be behind me. The cards that I used (my own pack) were exceptionally thick, so that their nature could not be seen transparently.

I will proceed to give an account of some of my experiments. On the occasion which I now describe, and which took place at Mr. Feilding's house on Oct. 23, 1913, Amy sat at one end of the room and I at the other. Mr. Murray Davey, a friend of Mr. Feilding's, who had not met Amy before, sat at the other side of the room from me, but not close to her. Neither he nor Amy could see my cards. The day was dark; the window of the room was on my right side (not behind me); I held the pack of cards close to me; therefore each of the cards in front of the pack with which I experimented was badly illumined.

The whole series of experiments with cards tried by me on this occasion was as follows:

<i>Cards chosen</i>	<i>Amy's guesses</i>	<i>Amy's remarks</i>	<i>Result</i>
6 Hearts	5 Clubs	Cannot do it	Wrong
3 Diamonds	8 Diamonds		Wrong
5 Hearts	8 Clubs	Cannot do it	Suit right
5 Clubs	3 Clubs		Second guess right
King Hearts	3 Hearts	Face card	First guess right
7 Clubs	8 Clubs		Third guess right
Queen Hearts	5 Clubs	Cannot do it	Suit right
4 Clubs	King Hearts		First guess right
2 Hearts	6 Spades	Cannot do it	Wrong
	7 Hearts		
	7 Clubs		
	2 Spades		
	10 Hearts		
	4 Clubs		
	6 Spades		
	Knave Diamonds		

I here asked Mr. Murray Davey to try to impress Amy simultaneously with me. The card was chosen by me and held by me, Mr. Murray Davey coming to my side to look at it, with the following results:

<i>Card chosen</i>	<i>Amy's guesses</i>	<i>Amy's remarks</i>	<i>Result</i>
7 Clubs	5 Hearts 10 Hearts Knave Clubs 7 Clubs	No, it's the 6 of Clubs	Partial success
3 Clubs	3 Clubs		First guess right
King Hearts	5 Spades 8 Diamonds Knave Hearts	I give it up Just come into my mind	Suit right
10 Diamonds first chosen, changed to Knave Spades	7 Diamonds 10 Diamonds		First choice right at second guess

I had previously tried several experiments with cards with Amy at her father's house when I was alone with her. I used the same pack of thick cards. Over the whole face of a few of these cards I had beforehand, unknown to Amy, pasted white paper, on which I had drawn diagrams. These were mixed up in the pack, so that it was not possible to tell from the backs of the cards whether they had diagrams pasted over them or not. I thought it would be a good test if, in trying experiments with this pack, Amy should describe some diagrams when she would be expecting that they were all playing cards. I covered my eyes with my felt hat, so that reflections in the cornea should not be seen. The following four experiments were tried (see top of p. 171):

Amy then remarked: "I can do cards better in the morning," and the experiments ended.

I also tried experiments with numbers. Amy always asked for the number of digits in whatever number she was trying to guess, which of course materially assisted her when there was only one digit, but not so much when the digits were more than one.

<i>Card Chosen</i>	<i>Amy's guesses</i>	<i>Remarks</i>
Diagram of Triangle	King Clubs	The King of Clubs was immediately below the Triangle in the pack. I had just seen it. It was impossible for Amy to have seen it, as it had not been moved from the pack.
Diagram of Crescent	6 Hearts	The 6 of Hearts was immediately below the Crescent in the pack. I had not seen it till after Amy's guess.
8 Diamonds	Face card 10 Diamonds 8 Clubs	Suit right Number of pips right
Queen Clubs	Face card King King Spades Queen Clubs	Fourth guess right

[Continued from the bottom of p. 170.]

I had noticed in my experiments that she appeared to be impressed by the form of the object experimented with, and when not giving it correctly she would get something approaching it in its outline. Thus she would say correctly that a card was a face card, without being able to say whether it was a Knave, a Queen, or a King. I also noticed this in some of the experiments with numbers. Amy informed me that she got the best results when the impressions came to her mind as if in a flash, when she saw the object as a drawing or image.

The following experiments took place at Mr. Joyce's house, when I was alone with Amy:

- (1) I drew the number 840; Amy guessed (a) 148; (b) 348; (c) 684; (d) 846.

I had drawn the number on a thick scribbling pad, which I held vertically; it covered the whole of my hand, so that it was not possible for Amy to see what I had drawn, and my felt hat was over my eyes. This was one of my early experiments with Amy, and (although I ought not to have done so, as of course it diminished the evidential value of the later guesses), in order to encourage her, I told her that in her first guess

she had hit on two of the numbers, but I did not tell her which they were, nor in what position. The gradual approach to correctness in her guesses seemed to me curious; her last figure, 6, had some resemblance to my last figure, 0.

- (2) I then asked her to go into the dining-room, while I remained in the drawing-room. Under these conditions, while she was out of sight:

I wrote down the number 333; Amy guessed (a) 947;
(b) 642.

- (3) Under the same conditions as above:

I wrote down the number 532; Amy guessed 432.

Then she called out from the dining-room that she found the experiment difficult under these conditions, and returned to the drawing-room.

The following experiments with numbers, which I carried out in Mr. Feilding's house, appear to indicate deferred telepathy. Amy had asked me previously the number of digits I was to experiment with. I replied, one digit. Lucky chance guessing cannot therefore be eliminated. A deferred success for purposes of chance calculation was in this case equivalent to a second guess, *i.e.* it gave a double chance of guessing right. The double chance was 2 in 9, whereas we have here 3 successes in 6. The result, to say the least, was curious. I drew the numbers in a thick pocket-book held vertically with its back to Amy, taking care that the movement of my hand should not indicate what I was drawing. There were no reflecting surfaces behind me, and the girl was on one side of the room and I on the other.

<i>Numbers drawn</i>	<i>Amy's guesses</i>	<i>Results</i>
9	4	Wrong
3	9	Deferred success
2	5	Wrong
6	2	Deferred success
7	8	Wrong
4	7	Deferred success

A more evidential case of deferred telepathy than the above occurred at Mr. Joyce's house. Before going there, I had

drawn at my house in Brighton a series of numbers of several digits in a pocket-book which I kept in my breast-pocket. The leaf on which I had drawn the numbers was folded over several times, so that if, by mischance, I should open the pocket-book at this page in the presence of any one close to me, the numbers could not be seen.

I asked Amy if she could get one of the numbers which I had written in this pocket-book. She said she would try. I thereupon retired to a distance from her, unfolded the page with the numbers, and told her I had chosen one. She asked me the number of digits. I replied, three. I took care that the book was held by me so that it was not possible for her to see what the number was, and there was no reflecting surface behind me. The window of the room (the dining-room) was behind her.

The number I looked at and which I endeavoured to impress telepathically on her was 681.

She asked, "Does it start with 5? Does it start with 1?" I said to her that she was not trying the experiment properly, but merely guessing. She then said she would try to get the number by deferred telepathy. I then put the pocket-book in my breast-pocket, where it remained, and we proceeded to try other experiments.

In about an hour's time, Amy said the number I had chosen was 684, then that it was 681.

As the pocket-book had remained the whole time in my pocket, I am of opinion that this was a case of genuine telepathy. I think it desirable that further experiments should be carried out with Amy Joyce.

NOTE ON THE EXPERIMENTS WITH "AMY JOYCE."

BY J. ARTHUR HILL.

My knowledge of the "Amy Joyce" case began in March, 1913, when I replied on Sir Oliver Lodge's behalf to a letter sent him by Mr. Joyce, describing his daughter's apparent powers. A good deal of correspondence resulted, and on April 5, 1913, my friend, Mr. Percy Lund, kindly went to the Joyces', at their invitation, for an afternoon's experimentation. Before going, he discussed with me various evidential requirements, and I

particularly emphasized the possibilities of reflections of various kinds,—which of course may be observed subliminally and without any conscious attempt at deception on the part of the percipient.

Mr. Lund found that Mr. Joyce wore spectacles, in which reflections were visible; and he demonstrated this to Mr. Joyce by “guessing” several cards held by the latter, to his great astonishment. (Amy, however, continued to do equally well when Mr. Joyce took his glasses off.) Mr. Lund found that he could see enough of the reflections, from a distance of a few feet, to enable him to name about three out of four correctly. He explained this to Mr. Joyce, who, however, apparently forgot about it before the London experiments began.

Mr. Lund (who does not wear glasses) found that Amy correctly named cards held by himself, and not seen by Mr. Joyce, to an extent far beyond what chance would account for; sometimes she would name six or seven successively, with the greatest rapidity; then she would seem at a loss, the power coming in bursts, so to speak. She was also extremely successful in reproducing drawings—a square, a circle, a six-pointed star, a Maltese and an ordinary cross, and a triangle—which he drew at one end of the room, while she remained at the other. He is quite sure that she had no normal vision either of the drawings or of the movements of his hand, either directly or in reflections. To him, therefore, these reproductions, added to those card-readings which were done under good conditions,—with his own pack of cards,—seemed conclusive evidence for some supernormal faculty on the part of Amy Joyce.

Mr. Lund’s report, from which I copy most of the above details, was sent to Sir Oliver Lodge, and I also informed him fully of what Mr. Lund told me verbally about the reflections.

To this statement Mr. Lund adds the following note:

“The above, so far as it concerns me, is correct.”

(Signed) PERCY LUND.

57 Southfield Square, Manningham, Bradford.

[*Note.*—It was subsequent to receiving this information that Sir Oliver Lodge went to ——— for his interview with

Mr. Joyce and the child. I have seen a letter from Mr. Hill to Sir Oliver, dated April 29, 1913, in which he explains the precautions taken by Mr. Lund against reflections, as stated above. It was on May 17, 1913, that Sir Oliver Lodge conducted his experiments at ———, as reported in the *July Journal*. He is satisfied that successes were obtained without normal seeing of any kind.—A. J.]

OBITUARY.

THE REV. J. W. BARLOW, S.F. T.C.D.

WE regret that, owing to the intervention of the summer holidays, a notice of the death of a distinguished member of our Society, the Rev. J. W. Barlow, Senior Fellow of Trinity College, Dublin, has not hitherto appeared in the *Journal*. James William Barlow was born October 21, 1826, and died July 4, 1913; he became a Fellow of Trinity College, Dublin, in 1850, and was Vice-Provost at the time of his resignation in 1908. His earliest studies were chiefly mathematical, and Sir William Rowan Hamilton taught him his famous theory of quaternions; but he was widely read in both Ancient and Modern Literature, and deeply interested in various branches of Science. The range and depth of his knowledge were indeed prodigious, and it is no small tribute to the work of Psychical Research that so profound and acute a thinker should have become a warm adherent of our Society; nearly twenty years ago he became a member, and was elected the first Vice-President of the Dublin section of the S.P.R., a position he retained to the time of his death. In this he was warmly supported by his distinguished daughter, Miss Jane Barlow, D.Litt., whose literary eminence is so widely recognized. Mr. Myers's great work on *Human Personality* deeply impressed Mr. Barlow, and he brought it under the notice of Dr. J. P. Mahaffy, who included a considerable portion of this work in the Dublin University Fellowship Course—the earliest official recognition by a famous, and indeed conservative, University of Psychical Research as a branch of science. In this connection we may here record the interesting fact that Dr. J. P. Mahaffy, S.F. T.C.D., the present Vice-Provost of Trinity College, Dublin, has consented to take Mr. Barlow's place as Vice-President of the Dublin section of our Society.

For many years Professor Barlow occupied the chair of Modern History in the University of Dublin, and he published several philosophical and historical works. Among others were his lectures on *Mediaeval Italy* and *The Normans in Italy*, and a brilliant and learned work on *The Ultimatum of Pessimism*, an ethical study which is widely known. Earlier in life he incurred much ecclesiastical censure for his fearless advocacy of broader theological views. His volume on Eschatology, published in 1865, excited much controversy at the time for its bold denial of the current, and as he maintained, unscriptural doctrine of eternal punishment. His latest work was a remarkable little philosophical romance called *The Immortal's Quest*, at first printed for private circulation, but afterwards published with the author's name.

Like Edmund Gurney in his wide range of learning, Mr. Barlow also resembled Gurney in his fondness for music, and found his chief recreation in the organ, on which he was a skilful performer, enjoying especially Handel's music.

It would be a great gain to Psychical Research if Miss Jane Barlow,—who is a valued member of our Committee of Reference and Publication, and who had the most intimate knowledge of her father's views,—were to give us the results of the critical study which both she and her father made of the *Proceedings* of our Society.

W. F. B.

SIR OLIVER LODGE'S PRESIDENTIAL ADDRESS TO THE BRITISH ASSOCIATION.

WE think that many of our members may like to know that Sir Oliver Lodge's Presidential Address, selections from which appeared in the *Journal* for November, 1913, has now been published in full by Messrs. Dent & Sons (Aldine House, Bedford and Chandos Streets, London, W.C.) in a convenient little volume, price 1s. net. The interest of the Address is heightened by the addition of 14 pp. of explanatory notes.

ISSUE OF PROCEEDINGS.

PART LXVIII. of the *Proceedings* is now nearly ready to appear and will be issued with the February *Journal*.

JOURNAL

OF THE

Society for Psychical Research.

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A TELEPATHIC IMPRESSION OF THE "VOLTURNO" DISASTER.

SINCE the evidence in this case is somewhat voluminous, it is prefaced, for the convenience of the reader, by a brief account of the "Voluturno" disaster, summarised from the reports that appeared in the daily papers from October 11 to October 17, 1913, and the subsequent Board of Trade enquiry.

The steamship "Voluturno" was a British-owned boat, let on charter to the Uranium Steamship Company, of Rotterdam, which was carrying passengers, mostly emigrants in the steerage, from Rotterdam to New York *via* Halifax, with 657 persons on board. It caught fire in mid-Atlantic at about 6.30 on Thursday morning, October 9, 1913, and three explosions shortly followed. Wireless messages sent out for help were received by the Cunard liner "Carmania" at 10 A.M. on Thursday. The "Carmania," steaming at full speed to the scene, arrived at 2.30 P.M., and put out a boat, which tried in vain for two hours to get alongside of the "Voluturno," being prevented by the gale and terrific sea. The "Voluturno" had already lowered two boats, carrying about 100 passengers, which had been lost. Later in the afternoon other liners who had received the wireless calls arrived, and also made a number of vain attempts, by putting off boats, to rescue the passengers. At about 9 P.M. the flames on the "Voluturno" burst through amidships and there was another big explosion. The fire went on raging all through the night, several members

of the crew being, as was stated in the first reports, burnt alive. Fortunately the gale gradually went down, and early in the morning of Friday it became possible for the ships which had been standing by all night to launch their boats again and take off the survivors. The "Volturno" was abandoned at 10.44 A.M. on Friday. Some of the earlier messages stated that as many as 80 or 90 persons had been burnt alive; but this was clearly a great exaggeration, since the total death-roll was about 136, of whom it seems probable that at least 100 were drowned. At the Board of Trade enquiry, it was said that four men were burnt in the fore-castle.

The disaster took place in lat. 48°25', long. 34°33'. The time at this longitude is about 2 hrs. 20 mins. earlier than Greenwich time.

The news was sent to England by wireless messages, which reached the station at Fishguard at 5.50 A.M.¹ on Saturday, October 11, was re-telegraphed over the Post Office wires to the G.P.O., and then sent to the press. Consequently it was not received in time to appear in any of the morning papers, but appeared first in the early afternoon papers of October 11, 1913.

It happened that on the evening of Thursday, October 9, Mrs. Claude Askew, who is an Associate of the S.P.R., was having a séance with some friends who were staying at her house, and two days later she wrote to Mr. Feilding as follows:

BOTCHES, WIVELSFIELD GREEN,
HAYWARDS HEATH, October 11th, [1913].

. . . Last Thursday night Miss Watson, Miss Scott, Miss Gibbons, Claude, and myself sat in my bedroom. We had a most interesting séance. Knocks came freely, also a loud whistle, and feet could be seen passing outside the door; in fact, the whole séance was so good that we all arranged to meet here again on Saturday week and ask you down. But in the middle of the séance a strange thing happened; we heard the sound of dripping water, followed by the smell of burning. We can all swear to this, and Miss Scott suddenly exclaimed that a ship was burning on the sea, and passengers getting burnt and drowned. This we can all testify to.

¹ See *The Evening News* of Saturday, Oct. 11, 1913.

She was most positive that a ship was on fire, and the smell of burning in the room was horrible, and now we learn that the poor "Vulturno" must have been on fire at that time. The whole séance was most nerve-racking. Can you come down on Saturday, the 25th, for our next séance? The same people will sit again, for we never had one like it before. I enclose you [Miss Scott's] telegram just received. I expect she feels as upset as I do, for the coincidence was extraordinary, if it was only a coincidence. I am writing straight to you, for I know how interested you will be. . . .

ALICE ASKEW.

The telegram, which is now in our possession, was as follows :

WATERLOO. Handed in at 12.57 p.m. Received here at 1.56 p.m.

Office stamp, "Wivelsfield Green, Oc. 11, '13."

To Askew, Wivelsfield Green, Sussex.

Fire on liner with loss life just reported remember séance.

JOSÉ.

Mrs. Askew wrote later to Mr. Feilding :

BOTCHES, WIVELSFIELD GREEN,
HAYWARDS HEATH, October 13th, 1913.

. . . The more I think over our experience of Thursday night, the more impressed I feel. It was really most extraordinary, wasn't it? First of all the manifestations had never been so loud or so violent, [or] so distinct; also the sound of dripping water was unmistakeable, and the smell of burning was so bad that we really thought there must be something on fire downstairs; the whole room was full of it. We all smelt fire except Claude, but then he has no nose and can't even smell a lamp when it is turned up too high.

Miss Scott, Miss Watson, Miss Gibbons and myself all smelt what seemed like charred wood, and also heard the water dripping, and four times during the séance Miss Scott exclaimed that a ship was burning at sea and that people were being drowned. She declared that she could see hands stretched out imploring help, and at last we all cried out that the smell was like that of burning flesh, and we felt quite sick, I can assure you. . . . It was profoundly interesting at the time, but now it seems simply extraordinary, for just at the time that Miss Scott was exclaiming that a ship was on fire and people being drowned, the unfortunate people must

have been flinging themselves into the water. We sat from half past nine till about ten minutes past twelve. . . .

Mr. Feilding then sent a series of questions to Mrs. Askew, asking that she and Mr. Askew should write answers to them without comparing notes, and send him their independent statements. In accordance with this request, they wrote to him:

(Statement by Mrs. Askew.)

October 16th, 1913.

(1) As far as I can recollect, I was the first person to detect a disagreeable smell in the room in which we were all sitting—Miss Watson, Miss José Scott, Miss Beryl Gibbons, myself and my husband. As the smell grew stronger we all decided that it was unquestionably the smell of something burning. It appeared to be all over the room, and it was so acute that we decided in the middle of the séance that before going to bed my husband must make a thorough investigation in the rooms downstairs, in case anything should be on fire.

(2) I heard a curious little sound like the loud ticking of a watch first of all, and called the attention of the sitters to the sound, and presently the sound seemed to grow louder and was like the dripping of water. We all heard this.

(3) The sounds which appeared to be abnormal which we heard during the séance came in the following order. A loud pop which sounded like a cork going off. But this might have been a bottle exploding, for I afterwards found a shattered bottle in my bathroom, but the cork was still in the bottle,—it had only fallen to the ground. A distinct and heavy crash downstairs in the kitchen (no servants were there, for they had all gone to bed)—a crash which was not unlike a heavy clap of thunder; also a loud whistle. Various raps, more or less distinct, in various parts of the room, also on the table. Curious floating lights, the apparent appearance of a small dog, the heavy shaking of the folds of a cover on a sofa, this was observed several times by Miss José Scott and myself. Feet were distinctly seen under the chink of the door, passing backwards and forwards outside. We also heard the sound of some one coming heavily upstairs and entering my husband's dressing-room, at a time when he himself was downstairs. This we all heard, and Miss Beryl Gibbons got up from her seat and walked into my husband's dressing-room to see if he was there, but found no one. In the

middle of the séance I left the circle and walked down a long passage to enquire how a friend of ours was who was sleeping in the house, and as I came back I could distinctly hear footsteps following me, and I also smelt the smell of burning more acutely than ever. When I entered the room in which we were sitting, Miss Beryl Gibbons told me that she thought she saw some one standing behind me,—a tall figure dressed in black. During the whole of the séance I was conscious, for my part, of the acute smell of burning and the sound of dripping water.

(4) During the middle of the séance Miss José Scott suddenly exclaimed with great agitation that she was convinced that a ship was on fire and that a number of people were being drowned. She said she could see hands held up—the hands of drowning people. The smell of burning was peculiarly strong in the room whilst she said this, and so was the sound of the lapping water, and she repeated the statement again a little later on, asserting that she was positive that a ship was on fire at that very moment and that we should soon hear of some colossal disaster at sea. No statement could have been made more positively. There was no hesitation about it; Miss José Scott affirmed it as a fact.

(5) We sat from half past ten at night till about a quarter past twelve.

ALICE ASKEW.

(Statement by Mr. Askew.)

BOTCHES, WIVELSFIELD GREEN,
SUSSEX, October 16th, 1913.

Here are my answers to the questions you put. It was certainly a curious experience, as I take it the ship was burning all that Thursday night, and Miss Scott certainly did foretell a disaster at sea by fire and drowning. I am not so sure that Alice spoke of a ship, but she smelt the burning and heard the water. They were all agreed as to the burning and the water, except myself, who did not get either of these impressions. The whistle I have spoken about was really rather curious, as it sounded in the room, and at that time of night there was nobody about to make such a noise.

However, of course, that is a detail in comparison to the foretelling of the wreck!

(1) and (2) Personally, I cannot say that I either smelt burning or heard the dripping of water. I think Alice and Miss Scott were the first to refer to these sensations. They said it was 'something nasty' burning. I suggested that what they took for the dripping

of water was the noise of the petrol air-gas machine, but they said it was something quite different. So strong was the impression of burning that I was requested to go round the house to see that there was nothing amiss. I did so, and found nothing to account for any smell of burning.

(3) The impression of water and burning went on more or less all the while we were sitting, and other things happened in the intervals of remarks upon these two subjects. The table was very active, and we got some fairly well-defined knocks. We asked for manifestations apart from the table and were asked to wait, sitting quietly. We did so, and presently there came a sound like a cork being blown out of a bottle; it seemed to come from the yard and I believe it was a normal sound, though I failed to find any cause for it on a later inspection of the kitchen, etc. We then asked for another manifestation, and after a minute or two several of us, myself included, distinctly heard a light whistle, which seemed to come from somewhere within the room. I thought this curious, and we could not account for it. Another thing was that I heard the ticking of a watch on the dressing table, though there was no watch there. When I sat upright at the séance table I could no longer hear it. I was wearing a watch on my left wrist, but the sound came when I leaned far over to the right. The whistle, however, was certainly the most curious impression that I personally received.

(4) I think Miss Scott was the first to speak of a ship on fire; my wife may have done so as well. They both agreed they could see people drowning, "the tips of their fingers sticking out of the water." Then Miss Scott said: "We shall hear of a disaster at sea." I am certain that she made use of words to this effect, and that she implied the disaster would be through fire and water. . . .

Other sitters may have had other impressions, but these are all that I can personally answer for.

CLAUDE ASKEW.

In answer to further questions from Miss Johnson, in particular whether any incident had ever happened before at any of their sittings which they thought at the time, or had reason to think afterwards, was connected with any contemporary event, Mrs. Askew wrote:

October 20, 1913.

All the ladies who sat with us on Thursday night were personal friends of mine; it was the first time Miss Beryl Gibbons had ever sat at a séance. We have no particular form of procedure at any

of the séances we have at home. We just sit round a small table, joining hands. Sometimes there is a light in the room, sometimes there is no light.

We have never before had reason to think that any incident happening at our séances has been connected with some contemporary event.

On the evening of Thursday, October 9th, we were sitting in my bedroom, and there was a fire in the room, so we were not in the dark. I may as well add here, in case any one should fancy that the smell of burning came from the fire, that when we entered the room at the beginning of the séance and proceeded to take our places round the table, there was no smell of burning of any sort in the room, nor did we smell burning for at least a quarter of an hour, and nothing was put on the fire from the beginning of the séance till the end.

The door of my bedroom is a very old-fashioned one, for Botches was originally a sixteenth century farmhouse, which we have very much enlarged and built on to, and there is quite a wide chink at the bottom of the door. My husband was not in the room during the time we all saw the feet passing backwards and forwards. He had gone downstairs to see if there was anything on fire that might possibly account for the strong smell of burning, or if any of our old beams were smouldering, and Miss Gibbons got up and opened the door to see if any person was walking about, but found no one.

The friend who was sleeping in the house does not walk in his sleep. He was awake during the earlier part of the séance reading, and when I went to his room to ask him if he had heard any sounds I found him fast asleep. The servants sleeping in the house were my maid, our cook and kitchenmaid, the housemaid and parlourmaid. My maid sleeps in the room next to my small daughter, and the other servants sleep upstairs. It would have been impossible for any of the servants sleeping upstairs to have descended the stairs without our hearing them, for the staircase is very old and creaky. Also my parlourmaid, who has been with me for over eleven years, assures me that no one left their bedrooms. All the servants were exceedingly tired, owing to the fact that we had been having a large party the night before, and they had no reason to suppose that we were sitting that night. My maid could not have left her room without our hearing her, and my little daughter, who is a very light sleeper, would have woke up at once. My maid has been with

us for over twelve years, and she is a person in whom one can place the utmost reliance.

As far as I know, none of our party had ever been in a shipping accident or taken any interest in such, nor had we any friends or relatives upon the seas. The question of a voyage had not been mentioned that evening by any one, as far as I can remember, nor had we been discussing accidents or shipwrecks. Till we went up to sit in my bedroom we were talking principally about the entertainment we had given the night before in aid of the funds of the Village Hall, which has recently been erected in Wivelsfield village, and the party at our house that had followed the entertainment on Wednesday evening, so our thoughts had been directed the whole of that evening far from shipwrecks or any sort of calamity. We had been laughing over the various incidents connected with the entertainment.

ALICE ASKEW.

Mr. Feilding's questions had meanwhile been sent to Miss Gibbons, who wrote to him as follows:—

October 17th, [1913].

I will try and write exactly what happened at the séance we had at the Askews' last Thursday night. I don't think any one smelt burning for about half an hour after we started sitting, then Mrs. Askew asked us if we noticed it, and we all had; it was not an ordinary burning smell, but very strong and disagreeable; at least, I thought so. I couldn't say where it came from, but it seemed strongest in the Askews' room, although it was quite noticeable in the passage outside.

I don't remember who first heard the water running; it sounded like a river to me, not water dripping. Sometimes it seemed quite loud and then almost died away. I don't know where it came from; it was all over the Askews' room, but I didn't hear it outside.

We all heard it, and felt gusts of cold air, and several times I felt something touch my neck and hands. The table kept tapping; so we asked for some outward sign, which it tapped it would give us. We waited for about a minute and there was a noise outside like a bottle bursting, and a door downstairs slammed. There was no bottle outside and all the servants had gone to bed. We asked for another sign, and about a minute afterwards we all heard two distinct whistles, which seemed to come from the fireplace. After

that Mr. Askew went downstairs to see if something was on fire, as the smell of burning was so strong, and the rest of us all saw feet walking up and down outside the door, and we all saw blue lights which lasted for about two or three minutes. Then we turned the lights on and waited for Mr. Askew, whom we thought we heard coming upstairs twice before he really did. When he did come we sat again, and Miss Scott went off into a trance; when she came round she said, "There is a ship burning, and people are holding out their hands for help." She said she could see the hands over the Askews' bed, but while she was in the trance she never spoke.

After that we ended, and Mr. and Mrs. Askew went downstairs to fetch drinks and biscuits. Again we heard footsteps coming upstairs twice before they really came. When Mrs. Askew walked upstairs, I was standing at her door, and I distinctly saw [some one] whom I thought to be her maid; in fact, I was just going to speak to her, but there was no one there. . . . BERYL GIBBONS.

In reply to a request from Mr. Feilding, Miss Scott sent him the following account, adding "Here is my account as accurately as I can remember, but the fire scene took up my attention so much that I cannot be certain that everything else is in its right order."

ARDELEY BURY, STEVENAGE,
Monday, Oct. 20th [1913].

Account of Séance at Botches on Thursday night, Oct. 9th [1913].

The séance took place in Mrs. Askew's bedroom between about 11 and 1 on Thursday night. There were five of us—Mrs. Askew, Miss Watson, Miss Gibbons, Mr. Askew and myself. We used a small round table to start things with, and very quickly got it moving. It said it had a message for Miss Gibbons, and then gave "Warning Low" and refused to continue. I think we all felt very strong currents of icy air, though a fire was burning directly behind us. Miss Watson then said she noticed a strong smell of burning, and we all did too. It became stronger, and I said it was burning paint and wood—the same smell that I had once before smelt, when I had been by a burnt stable and cottage—the smell of burning human belongings. I can't describe it better than that. Then I heard water, most distinctly, and the others heard it, though no two of us heard it in the same way. One said it was water dripping,

another rushing like a river, and Miss Watson said that she thought perhaps the house had once been burned and we heard the water poured on to it. I did not hear it like that, however; I heard the sea, very stormy, beating against something, ceaselessly, and I said so. I think I said then that it was a ship on fire in a storm. Meanwhile the table began moving again, and it promised to give us a definite manifestation that we could all hear outside the room, before midnight. At two minutes to 12 we *all* heard a loud report—more like a very large cork being drawn out of a very large bottle than anything. Then four of us heard a short loud peal of thunder, and three of them heard a low distinct whistle,—two short sounds, they said.

The smell of burning had become so strong that Mr. Askew went down to see if anything was burning. He was away some minutes, the lights being full on in the room meanwhile. We all heard steps coming upstairs twice, and thought it was him returning, but at neither time did he come. Then Mrs. Askew went out of the room to take one of the dogs away for the night.

When we heard her coming back Miss Gibbons went to the door to see if it really was some one this time, and saw Mrs. Askew coming, followed by a tall woman in black. Thinking it was Mrs. Askew's maid, she was about to speak to her, when she realised that no one was really there except Mrs. Askew. Mr. Askew then came back, and we sat round the table again. I don't remember much of what happened then, as I think I went into a short trance, or sleep. Anyway, I had a very vivid impression of a burning ship in a storm, and a great crowd of people, all stretching out their hands for help. And I knew that there was help near, though for some reason or other it could not reach them. I think I described this quite fully to them; and evidently insisted on the hands stretched out for help, because Miss Watson kept saying: "How horrible! Don't go on saying that." All the time I saw fire, and heard the sea dashing against the ship, and I saw hands everywhere, especially vividly. I don't remember much else, except that before we broke up I said: "I am quite certain that we shall hear of a burning ship, and great loss of life during the next few days."

I went to London on Friday; and on Saturday morning I went out in a great hurry, not having seen the paper, and saw on a newsboard outside Baron's Court Station: "Liner on fire in storm. Great loss of life."

I was on my way to Waterloo then, and I wired to Mrs. Askew at about 1 o'clock, just before my train left: "Reported liner on fire. Loss of life. Remember séance. José."

I think this is correct in the main facts, though I may have put the details in the wrong order; but latterly I did not notice much; the smell of burning, the dashing of waves, and the hands asking for help filled my attention completely, and the trance made me very sleepy.

JOSÉPHINE SCOTT.

P.S.—We all saw lights at various times, but there was a fire in the room, though very low burning.

I wired to Mrs. Askew about the fire, because I saw the placard on an *Evening News* board, and not having seen the morning paper, did not realise that it would have been in that.¹ I thought it had only just been wired in. I know about the *Evening News*, because I know the man who held the board well, and he is the man who sells only the *Evening News*.

The remaining witness, Miss Watson, gave a detailed verbal account of the séance to Miss Johnson and Mr. Feilding on the morning of October 19, 1913, and afterwards wrote it out, as follows:

LYCEUM CLUB, November 20th, 1913.

(The following is based on notes taken down in shorthand by the Hon. Everard Feilding's secretary, on October 19th, when the history of the séance was being narrated by me to Miss Johnson and Mr. Feilding. I am not certain as to the exact sequence of the events.)

On October 9th [1913] I was staying with Mr. and Mrs. Claude Askew in their house at Wivelsfield Green. It was suggested that we should try and hold a séance. As nearly as I can remember, at about 11 p.m., Mr. and Mrs. Askew, Miss Scott, Miss Gibbons, and I went into Mrs. Askew's bedroom, and sat round, with our hands on, a small table. There was a fire in the room but no other light. The fire was low.

Shortly after we sat down the table started tilting. Mr. Askew asked if there was a message for any one present, and spelt the alphabet. I think the table replied by tilts that the message was for Miss Gibbons, but the letters which followed did not seem to spell any sense, so Mr. Askew ceased saying the alphabet.

¹As a matter of fact, the first news appeared in the evening papers of that day.—ED.

Presently there was a strong and most disagreeable smell of burning in the room. I believe I was the first person who noticed and mentioned it. Then there came a distinct sound of water; to me it sounded like water continually dripping. I think we all smelt the burning and heard the water. Mr. Askew suggested the latter might be the noise of the petrol gas. The rest of us did not agree, but said we would listen to the gas when the séance was over and see if the noise was the same, which we did, and all agreed that it was utterly different.

There came flashes of light in the room; those which I saw were against the door, and appeared as if a candle or a match with a very long flame had suddenly been lit. I should think the streaks of light were about 2 ft. in length; they were not perpendicular, but horizontal, going across the door. I had my back to the fire, so each time I saw the flash I turned to see if it could be the fire flickering, but it was not, the fire was very low, almost embers. Mr. Askew had his back to the door, and I am not sure that he saw any lights. The others did, but I do not think we all saw the same lights, or at the same time, as we exclaimed at different times and did not describe what we were seeing in exactly the same way.

I also saw a different sort of light upon the wall, but I am not sure that this was not a reflection from the gas in the passage outside coming through the crack under the door. It was impossible that the lights which I have described above could have been this, as I saw them *upon* the door.

The smell of burning became stronger. I said it smelt like burnt leather, when Miss Scott suddenly exclaimed, "It's nothing of the sort, it is burning flesh, it is a ship on fire at sea; I can see the whole thing, and the people holding up their hands trying to be saved." She asked Mrs. Askew to look towards the end of the bed and see if she could not also see it. Mrs. Askew looked, but I do not think saw anything. From that moment Miss Scott persisted that she saw a ship on fire, and that was the cause of the burning and the sound of the water. She said she was certain we would hear of a liner being on fire. At last I begged her to desist, it was becoming so horrible.

The table had been tilting and rapping, but nothing further. Mr. Askew asked if we could have some other phenomenon. It answered "Yes" (by three tilts); it was asked where this would take place, and I think it answered, "Outside." It was asked

whether it wished us to change our conditions of sitting, and it replied that it wished us to take our hands off the table. These replies were given in answer to suggestions from Mr. Askew. Immediately we had removed our hands there was a *loud* bang just outside the window; it sounded as if a champagne cork had flown out of a bottle. Shortly after there was another more distant noise, as if something had stumbled or fallen in another part of the house.

The smell of the burning was so vivid, it was decided we had better leave off the séance, while Mr. Askew went downstairs to discover if anything was on fire, and also if there was any reason for the noise.

The lights were then turned on in the room; the door was wide open, and there was a light in the passage outside. While Mr. Askew was downstairs we distinctly heard some one or something in the passage; we thought it was Mr. Askew returning, but when we went to look he was not there. We heard the noise twice. Mrs. Askew went out of the room to see if all was well, and on her return she said something had followed her down the passage, and Miss Gibbons said she saw a dark figure come into the room after Mrs. Askew. Mr. Askew was still downstairs, and every one else in the house was in bed.

We turned out the lights and again sat, with a repetition of what we had had before, the smell of burning, sound of water, lights, etc. Mrs. Askew, Miss Scott, and Miss Gibbons all said that underneath the door, where the light in the passage could be seen, they saw some one passing to and fro. I looked, but there was a chair with bars down the back between me and the door, and anything that I saw might have been caused by the bars. I don't think the chair was in the same position with regard to the view of the others.

Miss Scott was still persisting in her description of the ship. She said she thought that she could go into a trance, and when Mr. Askew returned and sat with us, she tried to do so. She appeared to fall asleep but did not speak, and when she recovered could say no more than as before, that she had seen a liner on fire.

The only fresh phenomenon was the ticking of a watch, which we all heard, but could not account for.

I think it must have been past one o'clock before we broke up the séance.

MILDRED WATSON.

Two more items of testimony remain to be given. Mrs. Askew, in a letter to Miss Johnson, dated Oct. 28, 1913, wrote:

Some friends with whom I was motoring back from Kempton remember that I had been telling them about the séance as we motored down to the races, and I got very excited on seeing some posters, as we drove away from Kempton, announcing that there was a fire raging on the "Vulturno," and reminded them of what I had told them about the séance earlier in the day. . . . Mr. and Mrs. Penton are the names of the friends with whom I was motoring to Kempton, and their address is Hillside, Lindfield, near Hayward's Heath.

Miss Johnson then wrote to Mrs. Penton, asking if she would give her recollections of the conversation, and received the following reply in a letter bearing the postmark, Nov. 7, 1913:

Mrs. Askew did not mention anything about [the] séance, which she had on the night of the "Vulturno" disaster at sea, until we had arrived at Kempton Park, and she had bought a paper. On looking at the paper, she saw the announcement of the disaster to the "Vulturno," and seemed much astonished, and then said, "How extraordinary," and told Mr. Penton and myself of the séance and of how Miss Scott had seen the ship on fire, etc., etc.

This is all I can tell you, as at the time I was busy racing, and did not pay much attention to what she was saying; but on our drive home, she gave me a thorough account of her séance, and all the details as to how they smelt the fire and heard the water, and of how Miss Scott saw it all.

G. L. PENTON.

Miss Watson told Miss Johnson that she was staying with a friend for the week-end, Oct. 11-13, and heard nothing about the "Vulturno" disaster till she read of it in the morning papers of Oct. 13. She had before this told her friend about the sitting, and thought that she would, at all events, remember how much upset she was on seeing the paper next day. In reply to a request from Miss Johnson, this friend, Mrs. Dymond, wrote to her as follows:

HAMPTON GRANGE, HEREFORD,
Nov. 11, 1913.

Miss Watson has asked me to send you my recollections of her story about the séance at which she was present. I am sorry I have

not been able to do it sooner, but I have been away from home and very busy, and thought it better to wait till I had more leisure to throw my mind back. I was going in and out of the room while she was telling it, so I missed some of the beginning, but this is as much as I can remember clearly.

She said they were sitting in a bedroom upstairs in the dark. Lights began to flash about, and they heard the sound of running water. Mr. Askew went downstairs, and also into the bathroom to see if the bathroom tap had been left running. While he was downstairs they heard steps in the passage outside, and thought it was Mr. Askew returning. He did not come in, so they went to see, and found no one there. I cannot absolutely remember whether Miss Watson told us that evening that they smelt burning, though a friend who was present tells me she did. Perhaps I was out of the room when she said it. That was on Sunday evening. The next morning I came in and found Miss Watson reading the newspaper account of the "Vulturno" disaster. She was very much distressed, and said they had smelt the burning and heard the water dripping. She said the smell was like burning leather or flesh, and that one of the people present at the séance had seen hands coming up out of the flames, which apparently they all saw. This is all that I can remember clearly, and I am afraid it is rather vague and not much use to you.

DOROTHY DYMOND.

In regard to the supposed abnormal noises heard during the sitting, it seems not improbable that these were ordinary sounds misinterpreted, especially as the house is an old one, in which noises are likely to occur. It is also possible that the smell of burning was due to some real smell, the origin of which was not detected. But in that case, the natural interpretation to put on it would be that something *in the house* was on fire (as the sitters feared): it would not naturally suggest that a *ship* was on fire.

The evidence that this latter idea occurred to them at the time would, of course, have been stronger if it had been recorded before anything was known of the disaster. But from Mrs. Askew's statement, in reply to Miss Johnson's question, that nothing had ever happened before at their sittings which the sitters thought at the time, or had reason to think afterwards, was connected with any contemporary external event, it seems that this was not a single correct impression out of a number

of incorrect ones, in which case it might be regarded as nothing more than an accidental coincidence. It was, on the contrary, something unique in their experience.

Again, impressions that are not recorded until after they are found to correspond with external events may sometimes be explained as illusions of memory. No doubt there are people who sometimes imagine, after an event has happened, that they had some supernormal impression about it beforehand. But if this case is to be thus explained, we should have to suppose that three different persons in three different places (for it is to be noted that the party had by that time broken up) had *the same illusion of memory independently of each other*, since there is clear evidence that they were all struck by the correspondence between the events of the sitting and the disaster to the ship, as soon as they heard of the latter. Miss Scott, on hearing of it, telegraphed to Mrs. Askew; Mrs. Askew, on hearing of it, told Mr. and Mrs. Penton of the coincidence, and on the same day wrote to Mr. Feilding; Miss Watson, on hearing of it, remarked on the coincidence to Mrs. Dymond. Independent evidence from all these persons has, it will be seen, been obtained, as well as independent statements from all the witnesses of the actual events of the sitting.

NOTES ON CURRENT PERIODICALS.

Archives de Psychologie, No. 51 (Sept. 1913). This number is occupied by two long articles, both of them of interest to psychical researchers. The first describes the calculating powers of Mlle. Urania Diamandi, a younger sister of the noted calculator, Pericles Diamandi. It appears that she is a visualizer and has arrived at her present proficiency by voluntary effort and her desire to rival her brother. Secondly, Prof. Claparède has a further account of "the thinking horses of Elberfeld," in which he describes further experiments with them and discusses the theories about them. The experiments, which were intended to test whether the horses could add figures which no one present had looked at, failed; but as the horses were generally in bad form and usually answered wrong anyhow, it is held that nothing can be concluded from them. Of the theories discussed, Prof. Claparède seems to incline most to that of obedience to a telepathically received signal to stop tapping; but he admits that the mystery is as yet unsolved. He also makes excellent fun of a protest signed by a number of German professors who thought they could settle a scientific question *a priori* by their authority, and without investigation.

F. C. S. S.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On FRIDAY, MARCH 27th, 1914, at 4 p.m.

WHEN A PAPER ON

“Some Recent Scripts affording Evidence
of Personal Survival,”

WILL BE READ BY

THE RIGHT HON. GERALD W. BALFOUR.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.**Names of Associates are printed in SMALL CAPITALS.***Milward, Graham**, 77 Colmore Row, Birmingham.**Proctor, G. Norman**, Tullydoey, Moy, Co. Tyrone, Ireland.**Rampling-Rose, W.**, 10 Dee Hills Park, Chester.**Salm and Dyck, H. S. H. Christine**, Princess, Grand Hotel, Torquay.**Scowcroft, Heber**, Ogden, Utah, U.S.A.

ATKINSON, HENRY, Rokeby, Green Lane, Northwood, Middlesex.

BENNETT, COLIN N., Escot, Penzance, Cornwall.

BLACKBURN, ARTHUR J., 22 Cromwell Street, Newcastle-on-Tyne.

CORNELSON, REV. GEORGE H., JUNR., D.D., 1912 State Street, New Orleans, La., U.S.A.

CROFT, MRS. H. PAGE, 53 Onslow Gardens, London, S.W.

DODDS, E. R., University College, Oxford.

DOUGLAS, REV. J. A., 13 Commercial Road, Peckham, London, S.E.

HALDAR, PROFESSOR HIRALAL, City College, Calcutta, India.

HAMILTON, MRS. VERA, 22 Hornsey Lane, Highgate, London, N.

HARRIS, MRS. LEVERTON, 70 Grosvenor Street, London, W.

LAW, A. H., 16 Manor House Road, Newcastle-on-Tyne.

LIBRARIAN, THE JOHN CRERAR LIBRARY, Chicago, Ill., U.S.A.

LOWREY, GROSVENOR, M.D. (U.S.A.), 34 Albert Road, Regent's Park, London, N.W.

MOULTON, MRS. F. A., 7 rue de Chaillot, Paris, France.

NOEL, J. B. L., c/o Messrs. Cox and Co., 16 Charing Cross, London, S.W.

NORMAN, H. J., M.B., Camberwell House, Peckham Road, London, S.E.

OLDHAM, GEORGE S., 87 Whalley Road, Accrington, Lancs.

RITCHIE, A. J., 20 Kensington Mansions, Earl's Court, London, S.W.

SCHILLING, BARONESS, Löwenwolde Str., Rakke, Estland, Russia.

SOMERVILLE-LARGE, LIEUT.-COLONEL B. W., R.A.M.C., Carnalway, Kilcullen, Co. Kildare, Ireland.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Friday, January 30th, 1914, at 6 p.m.; THE RIGHT HON. GERALD W. BALFOUR

in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, Sir Lawrence J. Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Mr. H. Arthur Smith; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1913 was read, and is printed below. The audited account of income and expenditure for the year 1913 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Sir William F. Barrett, Dr. J. Milne Bramwell, the Hon. Everard Feilding, Mr. J. G. Piddington, Dr. F. C. S. Schiller, Mrs. A. W. Verrall.

MEETING OF THE COUNCIL.

THE 126th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, January 30th, 1914, at 5.30 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, The Rev. M. A. Bayfield, Mr. E. N. Bennett, Sir Lawrence J. Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, and Mr. H. Arthur Smith; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

After considering their Report for the year 1913, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The proceedings of the Annual General Meeting were reported.

DR. F. C. S. SCHILLER was elected President of the Society for the year 1914.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for the year 1914: the Rev. M. A. Bayfield, Mr. G. Lowes Dickinson, Sir Lawrence Jones, Dr. T. W. Mitchell, Professor Gilbert Murray, Mr. A. F. Shand, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication: The Right Hon. Gerald W. Balfour, Miss Jane Barlow, Sir William F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, Mrs. H. Sidgwick, and Mrs. A. W. Verrall.

Library Committee: The Hon. Everard Feilding, Dr. T. W. Mitchell, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, and Mr. H. Arthur Smith.

Corresponding Members and Honorary Associates were elected for the year 1914.

Five new Members and twenty new Associates were elected. Their names and addresses are given above.

GENERAL MEETING.

THE 141st General Meeting of the Society was held in the Robert Barnes Hall of the Royal Society of Medicine, 1 Wimpole Street, London, W., on Friday, January 30th, 1914, at 3.30 p.m., LORD RAYLEIGH in the chair.

MRS. HENRY SIDGWICK read a paper entitled "On the Psychology of the Piper Trance Phenomena," which will be published later in the *Proceedings*.

REPORT OF THE COUNCIL FOR THE YEAR 1913.

THE membership of the Society has increased considerably during the year. 21 new Members were elected and 2 Associates became Members; 108 new Associates (including one Hon. Associate) were elected, and 3 Members became Associates. On the other hand, the total loss in numbers from deaths, resignations, and other causes, was 19 Members and 85 Associates; leaving a net gain of 30.

The total membership is now 1243, the numbers being

distributed as follows: Members, 290 (including 27 Honorary and Corresponding Members); Associates, 953 (including 11 Honorary Associates).

The growth in membership is especially satisfactory because, as announced in the *January Journal*, it has recently been decided to add to the office accommodation, which naturally involves an increase in rent and in other general expenses. It has long been felt that the room which contains most of the books belonging to the Library is inconveniently small and crowded, so that it has been difficult to offer readers proper facilities for making use of the books, especially since the appointment of the Assistant Research Officer (Miss Verrall), as both she and the Assistant Secretary have had to work in the Library. The Council have therefore been on the look-out for another room, and have taken advantage of a vacancy that occurred at Christmas, on the top-floor of 20 Hanover Square. The new room, which is next to Miss Johnson's, is pleasant, airy, and well lighted. It will be used by the Assistant Research Officer, and, if necessary, part of the Library will be housed there. It will be a great advantage to have this extra room for experiments and also for personal interviews; and it is hoped that, now there is more space, more members will avail themselves of the opportunity of reading in the Library. The books can be borrowed and taken away from the office by Members only; but Associates have an equal right to come and read them in the office, and the Secretary is always glad to give visitors information and guidance in their reading, if desired. The Library contains all the standard books relating to the various departments of psychical research, with many rare and valuable ones that are not to be met with elsewhere, as well as an unrivalled collection of works, both English and foreign, on hypnotism and suggestion. It contains also all the important foreign journals dealing with psychical research, and is constantly being added to and kept up to date.

It would be possible for more persons to do independent work in psychical research if those that had leisure and inclination to do so would make a point of acquainting themselves thoroughly with the work that has been done by the Society in the past, the principles that have guided it, and the methods

that have been followed. This becomes more and more essential as time goes on and as advances are made in the subject, so that more knowledge and experience are constantly required to carry it on further.

Some years ago, as a help to readers, a Combined Index was printed, covering the first fifteen volumes of the *Proceedings*, the first nine volumes of the *Journal*, the *Proceedings* of the first American Society for Psychical Research, and *Phantasms of the Living*. A supplementary Combined Index is now being prepared to the *Proceedings*, Vols. XVI.-XXVI., and the *Journal* Vols. X.-XV. The whole of this is already in type, and it will, we hope, be published before long, and be found useful to many readers.

This year has been marked by the Presidency of Professor Henri Bergson, who is our third President from abroad, the other two being Professor William James and Professor Charles Richet. Professor Bergson's Presidential Address roused so much interest that it has been thought desirable to publish in the *Proceedings*, Part LXVIII, an authorised English translation of it (by Dr. Wildon Carr), as well as the original, which appeared in Part LXVII; while a German translation has, by permission of the Council, appeared in the *Zeitschrift für Pathopsychologie*, the Editor of which was anxious to interest the educated German public in the subject. It is, of course, appropriate that a Society which counts its members in almost all the civilised countries of the world should occasionally have foreign Presidents. A considerably larger number of foreigners than usual have joined this year.

Another circumstance which aroused much interest in the general public this year was the reference to psychical research in Sir Oliver Lodge's Presidential Address to the British Association at Birmingham, which has since been published in book form with explanatory notes.¹ To members of the Society it was an event of special interest that the greatest living veteran in psychical research, and one who had been their own President—Sir William Crookes—was elected President of the Royal Society.

The Society has to regret the loss by death during the year

¹ Published by Dent & Sons (Aldine House, Bedford and Chandos Streets, London, W.C.) under the title *Continuity*, price 1s. net.

of two of its oldest and most distinguished supporters, Dr. A. R. Wallace, O.M., and the Earl of Crawford and Balcarres.

The general work of the Society has been going on steadily throughout the year, but it happens that there are few special incidents to record. As usual, a large number of experiments of various kinds have been carried on at the Rooms. Those who have had most experience of such work will best understand how long a time has generally to be spent before results sufficiently conclusive to be worth publishing are obtained; but we may mention in particular a promising series of experiments in thought-transference, in all of which the agent and percipient were in two different rooms,—begun several months ago and still being continued.

We wish especially to impress on experimenters the desirability of trying experiments in thought-transference in this way. There is no reason to think that distance need be a bar to telepathy, and the advantage of having the agent and percipient in different rooms is twofold: First, because, if success is obtained, the evidence for telepathy is much stronger, since it is difficult, if not impossible, so long as both experimenters are in the same room, to make quite certain that indications as to the subject of experiment have not been unconsciously given by the agent, or unconsciously perceived by the percipient. Secondly, even if no such flaw in experimentation has occurred, so many precautions are necessary to prevent it that it is practically impossible to record them completely, so as to give a reader who has not been present the opportunity of judging for himself whether the precautions taken have been sufficient. But if the agent and percipient are in different rooms, both the conditions and the record may be greatly simplified; and it should then be possible, by taking sufficient care, to make such a record as,—to a reader assuming the *bona fides* of the experimenters,—may carry almost the same weight as if he himself had been present at the experiments.

Considerable progress has been made in dealing with the automatic writings by various automatists, which also continue to be produced in abundance. Some of the results were given in a paper read by Miss Johnson at a meeting held early in the year, and these will appear in full in Part LXVIII of the *Proceedings*, to be published immediately.¹ Another contribution to the

¹ This Part was published in February, 1914.

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892	3	0	Midland Railway 2½% Preference Stock.
£520	0	0	East India Railway Deferred Annuity.
£1,540	0	0	East India Railway Irredeemable Debenture Stock.
300			Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175			Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£125			in ten Shares of £12 10s. each in the Prescott Gas Co.
£100	4	0	Preference Stock of the Prescott Gas Co.
£800			York Corporation 3½% Stock.
£1,200			Southern Nigeria 3½% Government Stock.
£1,500			Midland Railway 2½% Debenture Stock.
£251	14	11	3½% Victoria Government Stock.
£62	19	0	2½% Consolidated Stock.
£58	11	2	2½% National Debt Annuities.
			Edmund Gurney Library Fund.

ENDOWMENT FUND.

£1,260	0	0	Caledonian Railway 4% Preference Stock.
£998	0	0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260	0	0	East India Railway 4½% Irredeemable Debenture Stock.
£260	0	0	East India Railway 3½% Debenture Stock.
£1,055	0	0	Great Western Railway 5% Rent Charge Stock.
£908	0	11	India 3½% Stock.
£1272	0	0	Great Eastern Railway 4% Debenture Stock.

I have examined the above Account and compared it with the Society's Cash Book, Receipt Books and Vouchers, and certify that it is in accordance therewith. I have also verified the investments by inspection of the Securities at the Society's Bankers.

23 St. Swithin's Lane, London, E.C., January 29th, 1914.

ARTHUR MIALl, Auditor, Chartered Accountant.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1913.

RECEIVED.		PAID.	
Balance in hand, December 31st, 1912,	-	Temporary Loan to the General Fund Account,	-
Interest on Investments,	-	Purchase of £233 Great Western Railway 5% Rent Charge	-
Repayment of Temporary Loan to the General Account,	-	Stock,	-
	-	Balance in hand, December 31st, 1913,	-
	£103 9 8		£674 2 9
	270 13 1		
	300 0 0		
	£674 2 9		

Examined and found correct, and all securities produced at Lloyd's Bank.

H. ARTHUR SMITH,
Hon. Treasurer, S.P.R.

subject was made in a paper by Miss Verrall at a later meeting, and this will also be published at an early date. In connection with the same subject may be mentioned an important theoretical paper by Mr. G. W. Balfour, entitled "Telepathy and Metaphysics," which appeared in the *Hibbert Journal* for April, 1913.

In the spring an interesting series of experiments with the so-called "thinking" horses of Herr Krall was carried out by Dr. Woolley and Mr. Bullough at Elberfeld. These horses have been trained to spell out words and perform arithmetical operations, and there are differences of opinion as to whether their actions are guided by signals given unconsciously by the experimenters, or by memory of what they have been taught to do, or whether any real intelligence is involved. Dr. Woolley and Mr. Bullough convinced themselves of the *bona fide* character of the experiments, and though they were not satisfied that all possibility of unconscious signalling was excluded, they failed to detect any, and thought it improbable that it was used. The performances of the horses were interesting and remarkable, but did not seem to go beyond what might be effected by well-trained memory. It turned out that the time of year was an unfavourable one for getting the best results, and further experiments were to have been made in the autumn, but these were unfortunately prevented by the illness of Herr Krall.

Miss Verrall has during the year lectured twice to debating societies, at Lewisham and St. Albans, and she has recently accepted the position of Honorary Assistant Demonstrator in Psychology at King's College, London,—a post involving one evening's work a week,—with a view to keeping in touch with modern developments in Psychology which may bear on psychological research.

On the psychological side of our work this year may be mentioned Dr. van Eeden's paper on Dreams, which included a provisional scheme of classification, founded on records of a large number of his own dreams; and Dr. Woolley's paper on some experiments made by a member of the Society, on the production of hallucinations by self-suggestion. In this paper Dr. Woolley discussed a number of the cases from a psycho-analytic point of view, showing how they illustrated some of the normal processes

of dream-formation. A sixth edition of Dr. Lloyd Tuckey's *Treatment by Hypnotism and Suggestion* has come out during the year, with much new material, including a chapter on Psycho-Analysis; and a book by Dr. Mitchell on Personality and Hypnotism is in preparation, and will shortly be published in a Psychological series issued by the Cambridge University Press.

Six Meetings of the Society were held during the year. The dates and subjects of the papers read were as follows:

March 13th. "Cross-Correspondences relating to Works of Art," by Miss Alice Johnson.

April 22nd. "A Study of Dreams," by Dr. Frederik van Eeden.

May 28th. "Presidential Address," by Professor Henri Bergson.

July 3rd. "The 'Thinking' Horses of Elberfeld," by Mr. E. Bullough and Dr. V. J. Woolley.

November 5th. "Some further Cross-Correspondences between Scripts," by Miss Helen de G. Verrall.

December 11th. "Some Auto-suggested Visions as illustrating Dream-Formation," by Dr. V. J. Woolley: and "A Telepathic Impression of the Volturmo Disaster," by Mrs. Claude Askew.

CASES.

L. 1199. Telepathic Impression.

THE following case was sent to Mrs. Sidgwick through a friend of hers, Mr. F. E. Kitchener. The names and addresses of all the persons concerned have been communicated to us, but by request pseudonyms or initials are here substituted. The percipient, Mr. Parker, who is a clergyman, describes his experience as follows in a letter, a copy of which was received by Mrs. Sidgwick from Mr. Kitchener on December 16th, 1913:

On Sunday evening, Dec. 7th, 1913, I explained to my niece and companion, M. W., that thoughts of two friends in whose house I had lived for 12 months, 44 years ago, for the purposes of completing my education after leaving school, had occupied my mind during the day in a most unaccountable manner. I had not seen Mr. and Mrs. C. for 28 years, and had long since ceased to correspond with them. The last time I had heard of them they were

living in retirement at D—. I added that I was so much impressed by the frequent recurrence of these thoughts that, had there been any tendency to superstition about me, I should probably have expected to hear that something had happened to one or both of them. My niece and I smiled at the very suggestion!

On the following Friday, to my surprise, I received a copy of the D— *Daily Telegraph* in which was the account of the tragic death of Mrs. C. from burning, which occurred early in the morning of Sunday, Dec. 7th. Her nightdress caught fire as she was lighting a candle to ascertain the time by her watch. The doctor at the inquest reported that death had ensued very shortly after the accident, and was mainly due to shock.

Mr. and Mrs. C. were 86 years of age.

[Signed] T. PARKER.

Miss W. corroborates Mr. Parker's statement as follows in a letter received by Mr. Kitchener on January 5th, 1914:

On Sunday, Dec. 7th, [1913], at lunch time, my uncle spoke to me about a Mr. and Mrs. C., saying he had been thinking all the morning about them. I had never heard him mention them before, and did not know of their existence.

Then again at supper time he spoke of them and said that, if he had been of, at all a superstitious nature, he supposed he should have expected to hear something about them within the next few days.

On the following Friday he received a cutting from a D— newspaper with an account of Mrs. C.'s accident and death.

Before telling me that he had received the paper, he asked me on which day it was that he had spoken to me about Mr. and Mrs. C. This he did to make sure that it was the day of the accident.

[Signed] M. W.

Mr. Parker sent us the cutting from the D— *Daily Telegraph* above referred to. It is dated Monday, December 8, 1913, and contains the following account of Mrs. C.'s death:

A distressing accident occurred early on Sunday morning by which an old lady named Mrs. H— C— lost her life. She was the wife of Mr. E— C—, a retired land agent, and they have been residing together for some months past at a boarding-house. . . . Mr. and Mrs. C— were eighty-six years of age. . . .

The old couple, who occupy apartments on the ground floor,

retired to rest on Saturday night at about half-past ten. The boarding-house really consists of three houses, Nos. 48, 49, and 50, which have been so altered internally as to allow of communication between one and the other. On Sunday morning, at about a quarter-past six, several members of the Borough Police Force were going off duty when they heard cries of "Fire!" proceeding from No. 48. The party consisted of Sergeant Jones and Constables Hill and Jennings, and when they reached the door of the house it was opened by Mr. C—, who led them into a bedroom, from which smoke was issuing. Mrs. C— was found lying behind the door with her nightdress, in which she was attired, smouldering, and she was at once carried out into the passage, but she was pronounced to be dead by Dr. John A. W—, one of the medical officers of the County Council, who resides at the same house.

In regard to Mr. Parker's statement, Mr. Kitchener writes:

To the facts as stated by Mr. [Parker] I may add the following:

(1) [Mr. Parker] is a man I have known for years, accurate and business-like. He has hitherto had no sympathy with any investigation of such cases, as I know from his reception of one or two personal experiences of my own communicated by me to him.

(2) I never heard him mention Mr. and Mrs. C., though he has told me many details of his boyhood and young-manhood. I understand his niece had never heard him mention them either.

(3) [Mr. Parker] performed three full services on Sunday, Dec. 7, [1913], so that there was much to divert him throughout the day from the thought of Mr. and Mrs. C., which, he says—nevertheless—occupied his mind during the day.

[Signed] F. E. KITCHENER.

L. 1200. Apparition.

THE following case of an apparently telepathic hallucination, in which both sight and hearing were affected, was sent to us by Mr. H. Arthur Smith, to whom all the witnesses concerned are intimately known.

The percipient, Mr. Laurence Orchard, has never had any other experience of a psychical kind. His mother, whose phantasm he saw, was in Canada at the time—that is on Christmas Day, 1913—and though naturally her absence from home at that season would remind him constantly of her, he had no reason for any anxiety about her. On the other

hand, the evidence shows that his mother's thoughts were strongly directed to her family in England, from whom she had never before been absent at Christmas time; and Miss Gertrude Orchard explained in a conversation with Miss Johnson on January 15th, 1914, that her brother Laurence was likely to have been specially in her mother's mind, as he had met with an accident some months ago in the far west, and on his way home had stayed in Canada at his brother's house, where his mother was staying, when he was still suffering from the effects of the accident, from which he had not recovered when he reached home.

Mr. Orchard's own account of his experience is given in a letter to Mr. Smith as follows:

December 29th, 1913.

On Christmas Day at 12.50 p.m. I was in the bathroom, when I heard footsteps and doors being opened and closed quite distinctly, and as I was the only one in the house it surprised me, so [I] opened the door and looked out, and to my astonishment I saw Mother (or thought I did) in a black dress at her bedroom door and her arms full of parcels. I made an exclamation—"Mother," I think—and I think there was some sort of response, but I forget now, and then all disappeared suddenly. I then left the house, and told Gerty what a vision I had had, when I saw her at E——'s.

I suppose Mother having been so much in all our minds, and no doubt we in hers, made me see "things," but it was the noise that attracted my notice first.

"E" was a married sister, whose family gathering, in another part of London, they joined on Christmas Day.

Miss Gertrude Orchard writes to Mr. Smith as follows:

December 30th, 1913.

Laurie tells me you want a report from me of his interesting experience on Christmas Day. As you may have heard, we all went over to E——'s (where we spent the rest of the day) soon after 12 o'clock. We had been waiting for the postman to arrive, but as he was so late, Laurie suggested waiting a few minutes longer while we went on. The house had previously been locked and bolted, excepting, of course, the hall door, so we all departed, leaving Laurie quite alone. He didn't arrive at E——'s until after 1 o'clock, and I noticed that he looked rather pale and tired, but made no remark, as he is still feeling the result of his accident.

I saw nothing of him during the afternoon till we all met at tea, when we were quite a party. He was sitting opposite me when he suddenly said, looking at me, "I had a vision this morning." I said, "Did you?" and laughed, thinking he only meant to be funny. But he said quite seriously, "I did—I saw Mother," and then he proceeded to tell me how he heard all the bedroom doors open and shut, and quick footsteps down the little corridor. At first he took no notice, forgetting he was alone in the house, then it dawned on him, and he went to see who it could be. I'm not quite clear whether he said he was already upstairs preparing to leave, or whether he only went up at that moment, but I understood he was in the bathroom, and went to the door, when he saw Mother walk from her bedroom towards him, and when she reached the top of the two little stairs he exclaimed, "Good heavens." Then, I understood, she said something about being here and vanished. He then realized what had happened and it unnerved him, so he immediately ran downstairs, put on his hat and coat and left the house. After tea I got him to repeat what he had said, which he did in much the same words, adding that Mother was dressed in her ordinary black attire, with her arms full of little parcels, and she looked bright and like herself. She spoke, but he only had a sense of what she said, hardly hearing words. But she was so natural that he was only surprised at her being there, not frightened, till she vanished, but it was all over in a moment. The footsteps that he heard before looking were unmistakably Mother's quick, firm, short steps, and the opening and shutting of the bedroom doors quite in her manner.

It was a wonderful experience, and startled him very much, as it did me when he told me; in fact, I can't get it out of my mind. It haunts me night and day; but each day, now, I feel happier about it, as [my brother] G— would surely have cabled by this time if anything serious had happened. . . .

[Signed] GERTRUDE ORCHARD.

These letters were sent to us by Mr. Smith on Dec. 31, 1913, before any news had been received by the family from Canada. On Jan. 8, 1914, Miss Orchard wrote to him again as follows:

Late last night a letter came from Mother written on the 27th Dec. . . . Mother writes a long detailed account of all their Christmas doings [and says how greatly she missed being with us at home]. . . .

When we left Laurie he was reading G. A. Birmingham's *Spanish Gold*, and in less than an hour afterwards he was at E's. So there was no idea of his sleeping; besides, he was upstairs getting ready. . . .

After receiving this letter, Miss Orchard wrote to her mother, asking her to send a detailed account of her actions and thoughts at the time of getting up on Christmas morning (8.10 A.M. in that part of Canada corresponding approximately to 12.50 P.M. in London,—the time when Mr. Orchard saw the apparition). Miss Orchard said nothing about her brother's experience in this letter, but told her mother that she would explain later why she had asked her these questions.

Mrs. Orchard's reply was sent to us on Feb. 14, 1914, and from it we extract the following:

R— came in about 7.30, blowing a trumpet and beating his drum, with a "Merry Christmas, Grandma, dear." After a few minutes I rose and dressed, but did not go to early service with the others, preferring to go later with G— to the parish church. . . . I went on dressing and thinking about you all at home and wondering what was being done. Then G— came in from Chapel wishing me a Happy Xmas, and asking if I was going down to breakfast, but just then Alicia brought in my breakfast tray, so I slipped on my dressing-gown and had it, afterwards putting on my best black dress, and finished by putting on my hat, and going down into the dining-room. . . .

My joy of thought was in quietly picturing you all, which I did hour by hour as I measured the distance and difference in time; so I saw you all quite plainly, and fancied I saw you and heard you speaking. So my Christmas was spent with my dear ones at home, with very anxious thoughts between of my one dear one here, and the other in far-off Australia.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On FRIDAY, APRIL 24th, 1914, at 8.30 p.m.

WHEN A PAPER ON

“Certain Spiritistic Phenomena and
Subconscious Activities,”

WILL BE READ BY

DR. MORTON PRINCE (OF BOSTON, U.S.A.)

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

THE PHENOMENA OF FRIEDA GENTES.

BY EMIL MATTIESEN, Ph.D.

BEFORE entering upon the phenomena presented by Miss Frieda Gentes, it is necessary to say a few words on the question of Miss Gentes being a professional medium. I think it may be said with certainty that all her mediumistic gifts were fully developed before she made any money out of them. When her trance-painting was in full bloom, she was told by her "guide" to produce it publicly, and consequently exhibitions were arranged in Berlin and other German towns, for which admission fees were charged. Her private circumstances seem to have been such as to induce her not to refuse the advantages offered by her newly discovered gifts. However, there is, I think, no valid reason to deny her, on this score, a serious scientific interest. Her drawing trances have been closely investigated by medical authorities and found to be genuine. The cases of supernormal knowledge, referred to in this Report, were not connected with any professional interest. It may be added, that all observers concur in attesting her personal integrity and truthfulness, and I may say that my own observations, as far as they go, lead me very sincerely to endorse this opinion. So far her real gains have been very small, and her travels, she asserts, have not paid her expenses.

By personal enquiries I learnt the following facts about the medium's personality:—Miss Frieda Gentes was born in 1880. Her parents, she avers, were healthy people; at least, without nervous complaints of any sort. The medium herself, however, appears to be of a very delicate constitution, pale and transparent, not reaching above 4 feet, her back curved and her finger-joints swollen. Her heart also causes her trouble.

Three years before her drawing powers developed (which was in January, 1910), she had sometimes practised automatic writing as a sort of "social game," as it then appeared to her, but under the guidance of a decided "spiritist." Furthermore she has been able to make tables rap and tilt, but the raps—she curiously avers—have disappeared since the development of her trances. Once, she reports, when

she was alone, a picture rose from the wall, floated *through* the room and lodged itself under a bed: the nail and cord being intact and the dust on the frame untouched. She also reports having heard noises as of "peas" being thrown on the floor about her, but "not rolling away."

Her automatic drawing started abruptly¹ one evening towards the end of January, 1910, when she was bedridden with rheumatism. During the preceding night Miss Gentes had twice, on awaking, found her hands bathed in perspiration. Next evening, while she was noting down the press-marks of some books her sister was to fetch for her from the Public Library, the pencil suddenly drew a horizontal line across the paper (this sheet has been shown to me) and below that a flowery design of the type developed later on in her more elaborate pictures. She had been reading and was "wide-awake" during the whole process, which was repeated next night, rather late. This time she used a blue pencil, and a flower was drawn *upside-down*. She was still "wide-awake," and able to converse during the drawing. The new faculty developed rapidly, but remained dormant during the ensuing summer. Then very soon she began to fall into trance during the drawing, possibly in consequence of using a greater number of coloured pencils and thus complicating the process.

The character, bringing on, and other details of her trances are thus described in a "Medical Report," by Dr. A. Meier, of Munich, written on March 18, 1913:

"On March 17, 1913, Miss Frieda Gentes gave a special exhibition of her peculiar drawing work in a state of auto-hypnosis to a private circle of members of the Society for Scientific Psychology [in Munich], at which some medical men and an experienced practical hypnotist were present. Miss Gentes, by concentration of thought, by inducing inward and downward convergence of the eyes, and by a peculiar modification of her breathing, auto-hypnotically induces a state of unconsciousness [in which she produces her drawings]. The state of unconsciousness comes on after scarcely 3 minutes; the pulse, in the beginning 120 in a minute, first rises to 132,

¹ Mr. H. Freimark, author of a book on *Mediumistic Art* (to be published shortly) thinks that Miss Gentes' automatism has been instigated by her knowledge of the work of another drawing medium, Mrs. Assmann.

and after some 10 minutes again returns to 120; the colour of the face in this condition of total unconsciousness and anaesthesia is pale, the eyelids are nearly closed, leaving only a narrow chink, the eyes slightly converge, the pupils are of mean size, and not reacting upon light, unless rather strong. When the state of unconsciousness began, the left arm was slowly bent at the elbow-joint into a right angle, raised up to the level of the eyes, the fingers of this hand being abnormally extended, and arm and head remained in this cataleptic state without any change during the whole performance, which lasted nearly an hour and three-quarters. The right hand chooses, evidently without being controlled by the eye, out of a great number of coloured crayons lying on one side, those which fit the drawing, and with them traces the drawing with moderate speed on a sheet lying in front of the lady. In this work the eye undoubtedly exercises some control, for as soon as the eyes are covered by a piece of paper held in front of them, a noticeable unsteadiness sets in and the contours of the drawing are no longer adhered to with the previous exactness. In this state Miss Gentes, when called or spoken to, does not react at all, or, at times, very feebly.

"If the drawing material is removed, the left arm soon sinks back into the lap, breathing becomes deeper, often resembling convulsive sobbing (similar to what is observed in people coming-to after narcotics), the mimic muscles twitch and are distorted as in suppressed weeping, and after one more vehement twitch, along with a little shriek, Miss Gentes again awakes. The process of awaking, too, lasted about two and a half to three minutes. Pulse 120. For some minutes Miss Gentes is somewhat at sea, like a sleeper suddenly awakened; then perfect mental clearness again is established. Miss Gentes denies any fatigue even in the left arm, held up for so long (which, by the way, is slightly colder to the touch than the right arm), and indeed none can be proved objectively to exist. Of hysterical stigmata I have noticed nothing in particular. After awaking there is total amnesia. During the whole performance it was not permitted to step behind the back of the lady, as this would give her a headache after coming-to."

I had an opportunity closely to watch Miss Gentes' trance on June 4, 1913, and my observations, such as they are, bear

out the foregoing statement almost in every detail. The trance seemed to be brought about chiefly by expectation.

Work began about five minutes after "expectation" had set in. There were some sixty crayons on the table, well mixed-up, on the right side of the medium. Miss Gentes certainly does not choose those she wants to employ by her eyesight (she at times distinctly looks away from them), but by very prolonged "fingering." The crayons are all of one "set," and perfectly resemble each other in shape, smoothness, etc.; but I got no *proof* at that sitting of her "fingering-out" a special crayon she had been searching for. Those she employed fitted the drawing, but others would have fitted as well. I also made the experiment of the "screen," which left no doubt of the eyes being used in some dreamy fashion: the hand at once began to "search" on the sheet, wandering all about it, and finally settling in an appropriate place, to be sure, but still mixing up the design and misplacing details in an obvious fashion. I got the impression that the hand, when bereft of the guidance of the eyes, was directed by recollections of the drawing achieved so far, recollections, however, of insufficient "localisation." Miss Gentes told me, that for some ten minutes after the conclusion of the trance, her eyesight was greatly impaired.

The trance at times comes on spontaneously, when not expected, but she can resist its coming on. It is preceded by a certain feeling of restlessness and oppression, which seems to radiate from the "heart" or the "solar plexus," as Miss Gentes puts it. She feels sick, the twitching sets in (she has no special sensations in the arm), and she quickly loses consciousness. Her visual power, I am inclined to think, is rather *enhanced* during the trance (possibly the fatigue of the eyes, observed after coming-to, is due to an overexertion of the visual apparatus during the trance). Thus, as Mr. Kämpfer¹ tells me, Miss Gentes is able to work out a contour very slightly pencilled and quite invisible to ordinary eyes in the little light sometimes allowed. She has *never* worked in total darkness. Her friends aver that she always gets the crayon she wants at the time (which obviously may have to be a

¹ Mr. Kämpfer has been in charge of the public performances given by Miss Gentes.—Ed.

special one) when she continues work at a drawing which was begun in a former trance (some of her drawings taking twenty-five or even fifty hours to finish, while her trance has never exceeded eight hours). The trance personality has repeatedly promised by automatic writing (I have seen the originals) that it would finally succeed in entirely closing the "windows" (*i.e.* eyes) of the "hut" (*i.e.* the medium), when, after working more with her, it would have obtained full power over her. But so far the eyes, though closed more and more, have never yet been closed entirely. A mental (subconscious) origin of the catalepsy of the left arm is suggested by the fact that it has been interrupted repeatedly by the will of the trance personality. On such occasions it has declared that the catalepsy is intended to prove the genuineness of the trance, and has challenged bystanders to imitate the feat, which they, of course, have been unable to do, exhaustion of the limb very soon forcing them to drop it, while the medium was holding up her arm for hours at a stretch without any fatigue being noticeable.

As to the intrinsic "value" of the drawings, everybody has, of course, to judge for himself. The effect of the originals is largely due to their gorgeous and not disharmonious colouring. Very tiny circles, put closely together in great numbers, like "pearls" in old-fashioned needlework, make up a great part of the designs, and form the "ground" in some of them, while in others great areas of even colouring, smoothed to a perfect polish, are introduced. The trance-personality claimed to have used some fifty to sixty thousand "circles" in one drawing, which it is not hard to accept as true.

As to the medium's professed inability to draw or paint in her normal condition, it is, of course, difficult to obtain absolute certainty. I have no doubt, however, of her good faith in asserting it. She and her friends concur in stating that she has never drawn or painted in any way seriously before her trances began; and that at school she was dispensed most of the time—if not always—from drawing lessons on account of her feeble health: her mark in that subject consequently was "very poor." Stress might, perhaps, be laid on her assertion, that when she tries, while awake, to work at some painting begun in a trance, she finds herself totally at sea, not knowing what to put in or how to go on. Her first automatic draw-

ings, it is true, were primitive when compared with her later achievements; still, they distinctly show the same characteristics, and are, as it were, the germ of what succeeded them.

The pictures are usually signed "C. v. Ramsavi," or, "C. v. R.—1806-1910" (or 1911, etc.). This trance-personality pretends its real name to be Louis Berlamottes, and to have been born on August 2, 1780, in Paris. I see no reason to suppose him to be a "spirit," as Miss Gentes' friends (but not she herself) seem to think. It is to be noted, that while Ramsavi pretends the aim of his posthumous paintings to be to convince humanity of the reality of a future life, he obviously evades statements which could lead to researches concerning the reality of his earthly life. He, *e.g.* refused to name the university where he had studied medicine, pretending that thus certain small peccadillos of his youth might get revealed. He has been spoken to in French, but his use of that language, "in which the medium has never been instructed," appears to be limited to a very few common phrases, as, *e.g.* "je comprends bien, mon frère." But it seems most destructive of his claims, that his pseudonym obviously originated in some suggestions of Miss Gentes' friends. Search in this direction revealed the following facts: Mr. Weingärtner (Miss Gentes' *fiancé*) thought to have observed in the corners of each of a series of early drawings some single letters, which, on being put together in the order in which they appeared, gave the word "Ramsa," which he thereupon took to be the name of a spirit-artist. I was shown one of these "letters," which quite obviously was merely a part of the ornamentation, gratuitously read into a letter. This pseudonym, then, once adopted by the trance-personality, seems to have been the germ which led, later on, to the elaboration of a whole life-story.

As will be seen, Miss Gentes conforms, not only in general, but in every detail, to well-established types of "automatic" mental activity. Her interest to Psychical Research, therefore, seems to me to lie far less in these feats of her "mediumship" (which have, in fact, brought her most before the public eye), than in an element of supernormal knowledge which *primâ facie* very noticeably tinges her automatic messages.

These messages come to her in several ways. Sometimes she writes them down automatically, mostly during her drawing

séances, interrupting the painting for the while. Dreams hardly seem to figure in her supernormal life, she mostly being able, she says, to trace them to some natural origin, and thus to exclude any supernormal element. More frequently she has waking visions, which confer to her a special meaning. Thus she claims to see small shapes as of imps; or human figures, which form out of clouds, and grow until they finally dissolve: these always announce some impending misfortune.

Very frequently she gets her messages through voices, which sometimes seem to speak right into her ear, sometimes to come from afar, or, as it were, "through a telephone"—types of auditory hallucinations well known to the psychologist. She soon forgets these messages, unless she speaks of them at once to other people.

There is a considerable mass of testimony bearing on Miss Gentes' ability to divine the thoughts of people present with her, to get their names, unknown to her, to tell them their past lives or distant doings, correctly to foresee future events, etc. But most of this testimony (contained in diary-notes, or letters addressed to the medium) does not go beyond fairly vague assertions as to feats of this sort having been witnessed, and cannot now be brought up to the desirable standard of evidence. A few of these documents, however, seemed to invite investigation, and the remainder of this Report consists of two of these "cases."

(1)

An apparent instance of telepathy is described in the following testimonial by Mr. Georg Korf:—

MOZART STRASSE, 3, HAMBURG,
April 7, 1911.

While present last night at your sitting for trance-painting, this idea suddenly occurred to me: "If Miss Gentes is clair-audient and clairvoyant, or even clair-sentient in this peculiar state, then I should like to get an answer to a question put." I then wrote a test-word on a card, which I hid in my waist-coat-pocket. A few seconds later Miss Gentes paused in her painting-work and wrote on a sheet of paper put ready to her hand:—"The wings you may construct; you yourself will live to fly; much else besides, but not here." Only then I showed

those present the test-word I had written down, without their seeing it. The word I had written was "wings," and I had asked mentally: "Shall I attain my purpose with my wings (flying-machine)?" I thus got an exact [and] apposite reply to a question mentally put, which I herewith truthfully testify to.

[Signed] GEORG KORF.

Upon application Mr. Korf kindly sent me the original sheet with Miss Gentes' automatic writing in green pencil, *obviously* of one kind with the many samples of her automatic writing I had seen, and in an accompanying letter, dated May 10, 1913, wrote as follows: ". . . The original scrap of paper bearing the test-word I no longer possess; but I have enclosed a copy of it. As it is my habit to carry [in my pocket] one half or a quarter of a post-card for making short notes, the copy enclosed resembles the original exactly.—The thing happened thus: Miss Gentes was in trance. [To try her telepathic faculty] I directed my glance on to Miss Gentes' forehead and *thought* intensely of a flying-machine I had ordered to be constructed, which is an imitation of a pair of wings. Then I *mentally* put the question to the [medium] in about these terms: 'Dear Conrad von Ramsavi, please, answer my question: Shall I achieve flying with my apparatus?' Before trying this telepathic experiment, I wrote the word 'Flügel' on the slip of paper which I had been carrying about me, after first making sure that no one present could see what I was writing, and then again concealed it in my waistcoat-pocket; besides, I stood apart at a distance of about four steps from the drawing desk, and nobody was paying any attention to me, since everybody was intently watching Miss Gentes' drawing. A few seconds after I had despatched my mental 'telegram,' Miss Gentes stopped her drawing, raised the arm with the green crayon it was just holding, which apparently was a signal for Mr. Kämpfer, that she wanted a clean sheet of paper, and this being put to her hand, she wrote down an exact reply to my mental query. . . ."

(2)

This case of precognition referring to an accident is perhaps the most remarkable of all, and, happily, evidentially fairly

strong. I first give, for convenience' sake, Mr. Kämpfer's written résumé.

During a sitting towards the end of 1907, "the deceased brother Richard [Gentes] manifested. Miss Gentes' mother, who was present, said she should like to be with him, whereupon the reply came through [automatic] writing, that the mother would remain longer with Frieda than with her sister Elsa. . . . On Sept. 26, 1908, about 10 a.m. Miss Gentes' hairdresser was with her, and to her Miss Gentes suddenly said, without any external reason, 'my sister dies,' wherewith a condition similar to intoxication came over her, which continued till about 4 p.m. She then read the extra-gazettes published by the papers about the horrible disaster on the Underground Railway and said: 'My sister is dead.' They tried to reassure her, and to persuade her out of it, but in vain. She sent out her brother to make enquiries. Towards evening he came back and reported that his sister really had been involved in the disaster and he had seen her in the morgue."

This résumé is correct as far as it goes, but rather incomplete. The knowledge came to Miss Gentes, as she told me during a careful examination on May 8, 1913, through a vision, just after the hairdresser had called. "I suddenly saw my sister [Elsa] standing before me, one half of her face being blue." This, in her visions, is a standing symbol of a death near at hand, while people already dead appear to her with a face entirely blue. "After that I was for some time as one intoxicated, and have no very clear recollection of what happened during that time." As to the vision itself she is as positive as possible, and its time may be fixed with fair approximation by the fact that the hairdresser used to call daily between 9.30 and 10 a.m. It can hardly have happened after 10.15. On that day the woman called twice again before noon, but was sent away each time on account of Miss Gentes' excited condition. She had, she also told me, intended to bake a cake, but gave it up for the same reason. Elsa Gentes, I was further told, was then employed in the "Kaufhaus des Westens," a well-known department-store, as a saleswoman. She was living with her mother and step-sister, Emmi Scholz, at 23, Blücher Str., and used to come home for dinner during her midday recess. On that day early her mother and step-sister had

called on her at the Kaufhaus to tell her not to come home for dinner, but to dine in the Kaufhaus, there being a special sale on, which Mrs. Scholz, the mother, wanted to visit. Her not appearing early in the afternoon could not, therefore, add in the least to any apprehensions in her family. It was only Miss Frieda Gentes' persistent excitement and dread which caused her mother to drive a second time to the Kaufhaus (some two miles distant from Blücher Str.), to enquire after her daughter. She did not find her, and her brother, who wanted to enquire by telephone, did not, Miss Gentes told me, get connected. After the disaster got rumoured about, Mr. Weingärtner went to the scene of it, but not having been admitted, went home and again tried to persuade Miss Gentes out of her fears, which he thought groundless.

The disaster, well known to everybody in Berlin, had happened at 2 p.m., and Miss Elsa Gentes had been involved in it, because, contrary to arrangements, she had started for Blücher Str. by the Underground, the quickest way to get there. The corpse could not get identified before evening, as the girl had no "Legitimation" on her. The disaster was caused by one train hitting another on its side at the so-called Gleis-Dreieck, on an "elevated" section of the route, and pushing one car from the bridge down into the street. A great number of people were killed.

Apart from the medium herself there are five possible witnesses for the fact of this prediction having been uttered before its fulfilment. Mr. Weingärtner's testimony, given to me orally, I have incorporated in the foregoing enlarged statement. As to the hairdresser-woman, she has been lost sight of since, and has become, I am told, an abandoned character, hardly worth applying to. Her name being Schulz, the most common in Germany, and in Berlin especially, she is practically *introuvable*. There remain Miss Gentes' mother, her sister Emmi Scholz, married since; and her step-brother, Hermann Scholz. The testimonies of these three are subjoined.

Mrs. Emmi Stammer, née Scholz, wrote to me as follows:

"May 20, 1913.

"In reply to your letter I will willingly describe to you, to the best of my recollection, what happened in connection with the death of my sister Elsa.

"At that time I was engaged as a clerk in the offices of H. Tietz in Leipziger Str. [another well-known and very large department-store]. September 26, 1908, [being] a Saturday, was a Jewish holiday, on which Tietz' establishment was closed. I therefore was free for the day and able to spend it in my sister's [Frieda Gentes'] shop in Alexander Str. We were very jolly and decided to bake a plum-cake. I had fetched everything necessary for it, and we started to unstone the plums, when my sister Frieda grew very restless.¹ After we had been chatting together for another while—it may have been between 10 and 11 o'clock, she became quite excited and said: 'Our Elsa dies, I have just seen her; one half of the face was blue; she dies.' As my sister Elsa was not ill, I reassured my sister, and told her she was nervous. Meanwhile it had got to noon. My brother [Hermann Scholz] now came, who at that time was employed in A. Samulon's linen-factory in Magazine Str. We told him of the vision, but he laughed at us. When he came again after [his] closing time at 4 p.m., we had in the interim heard of the disaster on the Underground Railway. My sister now charged my brother to telephone to the Kaufhaus des Westens, where my sister [Elsa] was employed at that time. He returned and said he did not get connected. In truth he had been told that my sister had not returned from her dinner-recess. I reassured my sister Frieda, for I took it for certain that my sister could not have used the Underground, since my mother had intended to drive about noon to the Kaufhaus des Westens, to buy linen, and besides was busy packing for [our] moving. Yet my sister insisted: 'Elsa is dead, I have seen her.' Now she sent me home to fetch my mother. The latter drove with me to the Kaufhaus des Westens, to convince herself whether my sister was in the house. Not having found her there, we drove to the scene of the disaster and from there to the [various] hospitals. Thence we were sent to the morgue, and there we found my sister, about 7 p.m., dead. Thus this prevision, so tragic for us, had been fulfilled. This occurrence, it will readily be understood, has deeply engraved itself on my recollection.

[Signed] "E. STAMMER."

¹ Mrs. Stammer does not mention the episode of the hairdresser's entrance. But the omission is not important evidentially.

I called on Mr. Hermann Scholz, Miss Gentes' step-brother, on May 13, 1913, to obtain an account of his part in the doings of September 26, 1908. He impressed me as a very decent and orderly young man, and though his recollection of details was not quite as clear as might have been desired, he obviously was most careful to state nothing but what he was quite certain of. To make sure of the independent quality of his testimony I enquired, before saying anything about my errand, when he had last seen his step-sister, to which he replied: "Four weeks ago." He knew nothing of my investigation as yet. To save time, I took down his statements from his lips, and here give them practically verbatim, merely arranging them into a continuous narrative and omitting my questions.

"At that time"—Mr. Scholz told me—"I lived in Alexander Str., two doors from my sister [Frieda], and daily used to dine with her. I was employed as a lift-man at Arthur Samulon's linen-factory. Dinner-time was from 12-1, or 1.30, certainly not later than that [Mr. Scholz, as a matter of fact, was *not* quite certain on this point, and even consulted his wife, before making his statement], and this time was adhered to punctually. But on Saturdays [September 26, 1908, *was* a Saturday] we were free only half-an-hour, because work then stopped at 4 p.m. On that day [Sept. 26, 1908] I, therefore, must have returned to work at 12.30. [Mr. Scholz, in a later letter, admitted this to be incorrect. See below.] When I went to dinner, at 12, or immediately after 12 noon, I found my sister terribly distracted. She was too restless to sit down for a moment, but was rushing about—in and out of the shop—all the time, the perspiration running down her face. She wept, and told me to go home [*i.e.* to Mrs. Scholz, at 23, Blücher Str.] and see what had happened: 'I am so restless, she said, [it is] as if something is going to happen in our family.' [He does not, however, remember whether she told him of any vision seen by her.] At 4 p.m. [when work was finished] I again went to No. 10, Alexander Str. [the sister's shop]. I don't know whether she had already seen any 'Extrablatt.' But talk of the disaster may have reached her. She said: 'Elsa has been involved in that; see whether you can find out.' I marvelled at that, for I knew that Elsa had intended

to dine at the Kaufhaus that day [and therefore had no reason to use the Underground], but she said, 'you just be off,' while she stood in the street, wailing. So I went, first to the scene of the disaster, where, however, no one was admitted; then to a restaurant, where I enquired by telephone at the Kaufhaus des Westens, whether my sister had returned from dinner. I was told that she had not. Then I went to the life-saving station on the Tempelhofer Ufer, from there to the Women's Hospital in Gitschiner Str., and thence to the Hospital on the Urban, always running. From the Urban I went to the morgue. There I saw her, about 6 p.m. Then I took a cab and went to my mother, and there, after closing her shop, Frieda Gentes also came."

I wrote to Mr. A. Samulon, enquiring about the hour of his lift-men's dinner-recess in 1908, and the regularity with which it was kept, not mentioning, in my letter, Mr. Scholz' statement. In reply Mr. Samulon wrote as follows:

May 21, 1913.

"To the questions contained in your letter of May 19 I reply as follows:—

"My staff gets one hour for dinner on week days, except on Saturdays, viz. from 1-2 p.m. On Saturdays dinner-time is limited to half-an-hour, viz. from 1-1.30 p.m., as on those days we close at 4 p.m. Exceptions from this rule are only made in case of sickness or of special permission, but I know nothing of the lift-man Scholz on the day in question having had an exceptional permission with regard to [his] dinner-time.

[Signed] "ARTHUR SAMULON."

Being told of this letter, Mr. Scholz admitted the error in his first statement. The fact, then, remains practically certain, that his observation of Miss Gentes' "terribly distracted" state refers to a time nearly one hour before the moment of the disaster.

Mrs. Scholz (Miss Gentes' mother) told me that for some days previous to the accident Miss Elsa Gentes had not been coming home for dinner regularly, as the family were preparing to move, and the household somewhat in a muddle. On the morning of Sept. 26, 1908, Mrs. Scholz again told her daughter,

before she went out to her work, not to come home during the midday-pause, as she (Mrs. S.) intended to go to some sale, and this she repeated, when she saw her daughter, about noon in the Kaufhaus, giving the additional reason that carpets were to be beaten at home. Of Frieda Gentes' prediction and excitement she heard between 4 and 4.30 (when Miss Emmi Scholz came home from her visit at 10, Alexander Street), and at first laughed at the idea, but after a while went out to enquire.

I have seen the "Third Extra-Gazette" of the "Berliner Lokal-Anzeiger," quite the "quickest" local paper, published about 3.45, and dated "Saturday, September 26, 1908, evening," in which only 2 dead are given, of which one "male unknown." The regular "Evening edition" mentions "13 dead," but gives no more names than the "Extrablatt." The "shutting off of the whole locality by the police" is mentioned. The accident is timed "gegen 2 uhr,"—i.e. "shortly before, or about 2 p.m." The first list of the dead—sixteen in all—was published in the Sunday morning papers. I have seen it in the "Morgenpost," dated Sunday, Sept. 27, 1908: where "No. 3" of the list reads "Elsa Gentes, genannt [called] Scholz, Blücher Str. 23."

There are a few slight discrepancies between the various statements given above. But they refer chiefly to the time *after* 2 p.m., and hardly touch the main points to be settled. They are, furthermore, easily accounted for by the facts reported lying back more than four years.

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† Presented by the Author.

** Presented by the Countess Martinengo Cesaresco.

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A CASE OF STIGMATISM?

THE following case was sent to us by a gentleman here called Mr. B. Walker, the subject being his wife. Mr. Walker, who lives in Spain, is a brother of an Associate of the S.P.R., and is well known to us by correspondence. His true name and address have been withheld at his request.

Mr. Walker's original statement of the case was as follows:

December 25, 1913.

To explain this case, which looks like one of stigmatism by auto-suggestion, I must begin by relating a little of our family history.

In the spring and summer of 1911 I was suffering from gangrene in the right leg, brought on, although this was not known at the time, by arterio-sclerosis. The illness was a long one, lasting twelve weeks, during the whole of which,—since for various reasons it seemed unwise to attempt amputation,—not the slightest hope was entertained for my life, the only question being how long I should hold out. At the end of that time came a curious and inexplicable improvement in my condition, in consequence of which the doctors decided to amputate. The operation was successful, and after about two months of convalescence I was comparatively well again. At the time of the operation the doctors warned my wife and me that there was always a possibility, not to say more, that the disease might appear at some later date. Last July, two years after the operation, I began to have some trouble with the great toe [of my left foot], into the details of which it is not necessary to enter. No one seemed to know exactly what was the matter, but about the middle of November both my wife and I thought it practically certain that gangrene would ensue.

My wife is not what is usually called a psychic: she does not write automatically, and can very rarely see anything in the crystal. But she is very sensitive to mental impressions of all kinds, and with the memory of my long and painful illness present to her, naturally dwelt a good deal on the possibility of its repetition, and in spite of every effort was unable to dismiss it from her mind. About three weeks ago, while she had this fear always present to her, her attention, while taking her bath, was attracted by something odd about her toes, and she found that between each toe of the left foot there was a patch of a bright blue-green colour of a pretty but peculiar shade. Some much smaller and slighter patches also appeared between the toes of the right foot. It should be borne in mind that my trouble is with the great *toe* of the *left* foot. These patches gave her no inconvenience of any kind, but soap and hot water made no impression on them. The next time our doctor came to see me, she expressed fear that gangrene was setting in in my toe, after which she showed him the green patches and asked whether there could be anything in a medicine she had been lately taking that could produce such a result. He said certainly not, and added that he had never seen any skin affection in the least like it. She also has never had or seen anything like it before.

What makes us think that it may possibly be a case of auto-suggestion is that, although she is of course perfectly aware that gangrene is not green in colour, she always sub-consciously associates it with that hue. She visualises very strongly, and often during the last six weeks or so, on waking suddenly in the night, has seen the word "gangrene" written up, always in green letters. The colour of the patches is the same tone as that of a rug I use both night and day, but much more vivid in shade.

She has had no opportunity of showing her toes to any medical man other than Dr. K., a German M.D. who always attends us. But he and I and our adopted daughter, Miss O., who lives with us, can testify to the facts. I also mentioned them in a letter I wrote to my sister, Miss [Walker], when the colouring first appeared.

Our prognostications about the recurrence of the gangrene have proved correct, and the toe is to be amputated in a couple of days.

The patches, which as I have said appeared about three weeks ago, became somewhat fainter on Dec. 22nd, the day after the amputation was decided on, possibly because my wife had been increasingly anxious that the operation should not be delayed too long, and her mind was somewhat relieved by the decision come to at the consultation on Dec. 21st. But as the operation, which is

attended by some risk on account of the condition of my arteries, draws nearer, the colour has become as vivid as before, and has very slightly extended in area.

[Signed] B. WALKER.

In reply to this statement, we wrote asking for corroborative accounts from Mrs. Walker and Dr. K. Mrs. Walker wrote as follows:

January 13, 1914.

On Thursday, December 11th, 1913, I was expecting Dr. K. to examine my husband's left foot, which was threatened with gangrene. The active fear of this disease in that limb had been present in my mind from about July 14th last, when a sudden attack of pain under the knee, followed by other uncomfortable symptoms, had warned me that mischief was going on. In July, 1911, when the right leg was amputated for gangrene arising from arterio-sclerosis, the doctors had told me there was reason to fear a recurrence of the gangrene at some future date. Thus when I saw in July last that the circulation had suddenly become impeded, I felt a conviction that sooner or later gangrene must appear and another operation become inevitable. At that time Dr. K. was away on his holiday, as were also Drs. [Y.] and M., the surgeons who have been in consultation with Dr. K. at intervals since the first operation in July, 1911, which Dr. M. performed. My husband did not wish to call in any other medical man, as those mentioned were the only ones here who were conversant with his case. I therefore had the responsibility of treatment as well as of nursing during the three weeks that my husband kept his bed and until Dr. K. returned about six weeks later. On visiting my husband he found his general condition good. There was no pain in the foot, but only excessive coldness and a dark bluish appearance. He was then leading his normal life, and Dr. K. thought I might safely go away for a month's holiday, as I was suffering from severe neurasthenia, the result of anxiety and too much writing, my right hand having been for years past partly crippled by writer's cramp. When I returned I felt dissatisfied with my husband's condition, and on November 14th, at my request, Dr. K. held a consultation with Dr. M. I was then told that the condition was grave owing to the advance of arterio-sclerosis, that various complications might ensue, and that gangrene beginning in the great toe was the most probable. Treatment with a view to improving the circulation was ordered, and for the first fortnight it seemed successful—so much so that Dr. [Y.], who called on November 29th, expressed hopes that the threatened gangrene

might yet be staved off. After this, however, acute pain set in, and on December 7th Dr. M., having again met Dr. K. in consultation, told me that owing to the state of the arteries the case was very grave indeed, although at the moment there was nothing to indicate the need of amputation.

From November 14th I had been in a state of growing anxiety, and had been up from two to five times every night, so that, being unable to sleep in the day time, I was going very short of sleep, while the daily dressing of the foot kept its condition continually before my mind. During the night of December 10-11th I had resolved to ask for another consultation, although I knew that both my husband and Dr. K. thought my anxieties exaggerated and would oppose it. I was in continual dread lest gangrene should set in and spread as rapidly as it had done in the right leg in 1911, when there had been over two months of intense suffering, during which it had seemed that amputation would not save life. My husband in his letter to the S.P.R. mentioned how an extraordinary improvement in his general condition took place in the tenth week of that illness, in consequence of which amputation was successfully performed and he regained a certain degree of health. My reason for wishing to have a consultation on Dec. 11th was that Drs. [Y.] and M. only come to [A—] from H. for consultations on Thursday and Friday in each week, so that it would be at least a week before they would be in [A—] again. Thus Thursday, Dec. 11th, was, I felt, a critical day for me. I woke with a start in the night of the 10th-11th and saw the word "gangrene" in very large bright green letters on the mosquito net at the foot of my bed. I had been doing this occasionally (waking suddenly and seeing the word as described) since July 14th and constantly since November 14th, and each time there had been some fresh development of the illness. I therefore determined again to make every effort to secure the consultation, with a view to amputation the moment gangrene should declare itself. Of course I know only too well what gangrene looks like, and that it is not green; but some reminiscence of Shakespeare's "green wounds" has always made me visualise the word as green in these half-waking visions.

That morning on getting out of my bath I noticed something odd about the small toe of my left foot, and found that there was a vivid green stain on the inside of every toe, which no amount of rubbing would remove. Similar stains, but lighter in colour and smaller in area, also appeared on the right foot. The stains are as nearly as may be described the colour of verdigris, and are

between the toes. Only on the small toe of the left foot does the stain run up far enough to be visible above.

I assumed that something in a Spanish syrup of liquorice which I had been taking for a cold might be the cause, acting perhaps on uric acid in a rheumatic constitution, although I had taken very little of the medicine. Of course I at once eliminated the possibility of dye from stockings. Before December 11th I had been wearing brown stockings, new but already washed; while some new black ones of the same set, put on afterwards by mistake without previous washing, dyed the soles of my feet slightly black without a tinge of green. Moreover, that dye was immediately removed by washing, whereas up to the date of writing (Jan. 13th) no amount of soap and hot water has made the slightest impression on the green stains. It may be worth mentioning that the rug which my husband has used over his foot night and day for many weeks past is of a peculiar blue-green colour, much the same tone as the stains on my toes, but a good deal faded by the sun.

On December 11th I found it impossible to persuade either my husband or Dr. K. that another consultation was immediately necessary. The foot was then warm and red, and it certainly seemed absurd to talk of amputating a toe which appeared still quite alive. Nevertheless I was convinced that if we did not have the consultation we should regret it, and I was so unhappy at the decision not to call in Dr. [Y.] that week (Dr. M. was away from Spain) that I submitted with a bad grace to showing Dr. K. at my husband's request the green stains, which interested him more than his own ailment. Dr. K. said he had never seen anything like them, that nothing in any medicine he had prescribed for me could have produced them, that the stains were under the skin (the condition of which was otherwise quite normal), and thus could not have been produced by any outside agency, and he said that he would like Dr. [Y.] to see them if it became necessary to have another consultation in the following week.

A day or two later my husband's foot had become so very much worse that Dr. K. was obliged to order injections of morphia, and from then to Dec. 18th, when we expected Dr. [Y.] to come to A—, the disease advanced with the rapidity that I had feared.

When we sent to his consulting room on Dec. 18th we found that Dr. [Y.] was not expected again till January 8th, by which time I felt assured that my husband's life would be imperilled, not only by the increasing pain and want of sleep, but by the quantity of morphia he was compelled to take to get any ease at all.

On Dec. 20th, however, much against my will owing to my great anxiety, I went to play for the service at the English Church, the organist having been suddenly called away and no one but myself being available to take his place. To my surprise our Chaplain told me that Dr. [Y.] was in A——, having made a special journey to see another patient, and a few minutes later he came into the church. As soon as the service was over he came to see my husband, and said that gangrene had set in, and the sooner an operation could be performed the better. For various reasons this had to be postponed until the following Saturday, December 27th, and then it was found necessary to amputate the leg above the knee. I was aware that there was an element of danger in giving the chloroform, owing to the general condition of the arteries, and for nearly a week after the operation certain symptoms kept me in a state of continual nervousness as to what might happen.

At my husband's particular request, made two days before the operation, when he was writing to the S.P.R., I looked at the stains on my toes as often as I could remember to do so during the following week, and found them as vivid as ever. A few nights after the operation, when symptoms of heart trouble made me especially nervous, I woke and saw the word "gangrene" again, but this time it was a long way off, not as before hung up like a sky sign at the foot of my bed, and it was in small black print like the leaders in the *Times*.

Since then my husband has made steady progress, and I have not visualised the word again at night. The green stains are, however, as vivid as ever on the left foot, though they have almost disappeared on the right. I am inclined to think that the six months' anxiety about my husband's left foot has so deeply impressed itself on my sub-consciousness that it may be some time before this apparently auto-suggested evidence of it disappears from my left foot, although my waking self knows that in all human probability no recurrence of the gangrene is possible.

I am a practical woman with a good head for business, but I have always been extremely sensitive to mental impressions, visualise with intense distinctness, and have had some previous psychical experiences.

[Signed] E. M. WALKER.

The following statement from Dr. K. was enclosed :

January 18, 1914.

I herewith certify that Mrs. B. [Walker] has shown me some green patches between the toes of her feet, of which I am unable to explain the cause for the moment.

[Signed in full] C. K.

A medical man to whom we showed the preceding reports suggested that the case might be one of chromidrosis (coloured sweating), and we thereupon wrote again to Mr. Walker, telling him of this suggestion and asking whether it was possible that the marks on Mrs. Walker's toes had been there for some time before they were discovered. He replied as follows:

February 16, 1914.

Your Doctor's suggestion of chromidrosis is very interesting, and I will take the first opportunity of speaking to Dr. K. about it. I may say at once, however, that it is impossible that the stains can have existed for any length of time without my wife seeing them: she could not help noticing them when she washed her feet. It is true that when the toes were in their natural position only one of the marks was visible, but when they were pushed apart as they must be for washing, they would all be seen immediately. They extend from the junction of the toes nearly up to the lower joint, so that their size and bright colour makes them conspicuous.

[Signed] B. WALKER.

A few days later we received through Mr. Walker the following statement from Dr. K.:

February 23, 1914.

Chromidrosis, the suggested explanation of Mrs. W.'s skin trouble, means a coloured discharge of the sweat glands. I know the name from my studies at the University, but I have never met with a case of it. The affection of the skin of Mrs. W.'s toes is not an abnormal perspiration, but some green mark under the skin—subcutaneous or hypodermic. If it was a trouble of the sweating glands it should have disappeared with all the washing and scratching¹ Mrs. W. has applied at the beginning.

[Signed] C. K.

Subsequently we received a further statement from Mrs. Walker, as follows:

March 1, 1914.

I do not much care to write about the green stains on my feet, as it seems to me such a ridiculous form of auto-suggestion. But as you say you are interested I write to say that at last the marks are diminishing.

I have been in constant anxiety about my husband since as well as before his operation, for until the last week he was not regaining strength as we had hoped, and was suffering a great deal from neuralgic pains in both the amputated feet. So that, if the stains were connected with that, I have not yet had much chance of getting rid of them. But in the last week or so a marked change

¹Mr. Walker notes that Dr. K. means "rubbing." There has been no scratching of the marks.

for the better has set in. He is rapidly gaining strength, and the alarming collapses—mainly nervous, I think—which made us so anxious, seem to have disappeared; and the neuralgia is steadily decreasing. And the marks on my feet are certainly decreasing *pari passu* with my causes for anxiety. To-day I noticed that the stains on my left foot are now only to be seen by pulling the toes apart, whereas until lately they showed above them. Those on the right foot are very much fainter and seem to be disappearing altogether.

I don't know whether chromidrosis affects all the sweat glands or whether it is local: but there has never been the slightest trace of discoloration on any other part of my body. In the winter I perspire very little; but two days ago I got heated in the sun, and my feet perspired in the ordinary way; nevertheless, as I say, the discoloration has diminished. In the left foot the decrease is in the area alone; the colour is as bright as ever.

[Signed] E. M. WALKER.

As further evidence suggesting that the marks on Mrs. Walker's feet are directly affected by her mental condition, Mr. Walker writes:

March 17, 1914.

On the morning of March 10th my wife told me that she had been rather worried last night by matters unconnected with the state of my health—nothing of great moment, but small worries always bulk large during a sleepless night—and in the morning the green stains, which had almost disappeared, were again as bright as ever, although the area of them had not increased. I made a note of this at the time. To-day she said that the marks had almost disappeared, though in what remains of them the colour is unchanged.

[Signed] B. WALKER.

In reply to a question regarding Mrs. Walker's general health, Mr. Walker wrote:

March 30, 1914.

For the last six months my wife's health has been exceptionally good, in spite of broken nights and a period of great anxiety while I was ill. Since October she has been better and stronger than at any time during the twenty-eight years that we have been married. I forget if I told you her age: it was 57 last month.

I enclose her report on a slight recrudescence of the marks, which took place about a fortnight ago.

[Signed] B. WALKER.

Mrs. Walker's report is as follows:

March 30, 1914.

My husband has been steadily improving in health for the last month, and is now stronger in every way than we ever hoped he could be again. In proportion as I have been growing more and more free from anxiety the green marks have lessened, and now only one faint shadow remains on the big toe of the left foot.

A fortnight ago, owing to a change in his regimen, my husband had a sudden set-back, which lasted about 24 hours. On the morning after the attack I noticed a small spot [about the size of a small pea] of vivid green on the top of the small toe of my right foot, where no mark has ever appeared before. Next day my husband returned to his former regimen, and his circulation again became normal. The new spot, like all the other marks, has now disappeared.

[Signed] E. M. WALKER.

With regard to the suggestion that the case is one of chromidrosis, it does not seem to be at all easy to form a definite conclusion. Chromidrosis is a very rare disease, and the information to be obtained about it is scanty and not very definite. The symptoms described by Mr. and Mrs. Walker (confirmed by Dr. K.) do not correspond to those usually associated with chromidrosis. In Segueira's *Diseases of the Skin* (p. 490) we find the following brief description:

Many of the recorded cases of coloured sweating are doubtless impostures, but there are a few authentic instances. The face, eyelids, cheeks, forehead, and (rarely) the hands and feet are affected. The sweat may be dark brown or black. . . . Blue sweating from pyocyanin and green, yellow and red varieties have been recorded.

Kaposi (*Diseases of the Skin*, p. 117) says:

The term *chromidrosis* is applied by writers to those cases in which the sweat has a yellow, green, black or blue colour. The blue colour has been attributed to a cyanate combination analogous to Fordos' pyocyanin, to a microscopic fungus whose gonidia nuclei have a blue colour, also to Indian and Berlin blue.

In the *Dublin Quarterly Journal of Medical Science*, 1869, there is an account by Dr. Foot of a case of chromidrosis which came under his observation, the patient being a young girl. Dr. Foot thus defines chromidrosis:

The term *chromidrosis* is a general one, comprehending any discolouration of any part of the external skin, which is due to the exudation of a special pigment, black, brown, blue, or yellow—provided that the discolouration be on the outer surface of the skin, susceptible of removal by friction and of being reproduced after a variable interval of time.

All the published reports that we have seen speak of the pigment being exuded from the skin; it is confined in most cases to the face, especially the eyelids; the subjects are usually quite young women, and the disease is frequently accompanied by hysterical symptoms of various kinds.

These reports, it will be observed, differ in one important particular from the account given above of Mrs. Walker's symptoms. They speak of the pigment being "exuded from the skin," "susceptible of removal by friction," whereas in the case of the marks on Mrs. Walker's feet it is said that "soap and hot water made no impression on them" and "no amount of rubbing would remove them." Dr. K. confirms this in his statement that the green marks are "under the skin."

But evidently the above statements about chromidrosis are not exhaustive. Dr. Agnes Savill, whose opinion we asked on the case, writes as follows:

March 9, 1914.

. . . It [chromidrosis] is a very rare condition—I have only once seen a case,—a blue green colour about the toes. It may last months and disappear of its own accord. It is usually met with in nervous women, the type who could develop stigmata. Its cause is obscure. Sometimes it can be seen as a powdery deposit on the skin; sometimes no amount of rubbing and washing can remove it. Some authorities hold that it is the sebaceous gland's oily secretion; others—the majority—that it is the sweat. Yet it does not occur in markedly perspiring patients; so that it is no ordinary perspiration complication.

The fact that it occurs usually in nervous women who are in a depressed or nervous state, may perhaps point to its being dependent on the state of the nerves, and it may have a similar origin to that of stigmata. It is too rare for much to be known about it. . . .

[Signed] AGNES SAVILL, M.D.

It will be observed that the case of chromidrosis which has come under Dr. Savill's observation, corresponds in general appearance to Mrs. Walker's symptoms, and Dr. Savill notes that there may be cases of chromidrosis which no amount of rubbing or washing will remove. On the other hand, Dr. Savill's concluding remarks suggest that perhaps the two explanations of this case which have been put forward, chromidrosis and "stigmatism by auto-suggestion," are not mutually exclusive. If chromidrosis is "dependent on the state of the nerves" and "may have a similar origin to that of stigmata," is it not possible that we have in Mrs. Walker's case an instance of chromidrosis precipitated, so to speak, and localised by her mental preoccupation at the time? It is noteworthy that whereas in chromidrosis the pigment may be of several different colours and may appear in various parts of the body

(usually the face), in Mrs. Walker's case both the colour and the area affected were such as auto-suggestion might, under the circumstances, be expected to produce.

The case raises several questions of interest, and we print it in the hope that some of the medical members of the Society may be inclined to consider it and give us the advantage of their opinions on it.

FEVER VISIONS AND AUDITIONS.

BY J. ARTHUR HILL.

SCIENCE supposes all careful records of facts to be important, if the proper connections can be discovered. And the way to discover them is to have plenty of records, so that gaps shall be narrowed, and continuity approached. In psychology, many facts are still anomalous, apparently chaotic and with no discoverable meaning,—e.g. the ordinary dream. It is therefore to be wished that prolific dreamers who remember their dreams and can record them accurately along with comments on possible predisposing causes, etc., should follow the excellent example set by Dr. van Eeden, who gave an interesting report in Part LXVII. of our *Proceedings*.

Similarly with waking hallucinations. These rarer experiences must have some sort of scientific interest, even though we cannot at present see any use in the contemplation of them. It is a matter of faith,—faith in science, in the rationality and meaningfulness of all facts. This faith induces me—not without hesitancy, though—to contribute the following record.

In June, 1913, I had a sharp attack of Russian influenza. There were no symptoms of cold—no catarrh, sore throat, cough—and the whole thing was fever pure and simple. The temperature began to run up about midnight on May 31–June 1, and was 102° about eight hours later, when the doctor began to dose me with salicylate of soda. At 10 a.m., June 2, it was 103.8° , and the next morning 104.5° . After this it came down, with various oscillations; not only the usual “evening up and morning down,” but also fluctuations which seemed to be a kind of rhythmic pulse of the fever itself. At the top of each of these waves there was a drench of sudden perspiration and a drop of temperature almost like a

pneumonia crisis, then a gradual climb up again. After a day or two of salicylate, I was put on quinine, and this may account partly for the noises, though I never had any "ringing" in the ears; whether the headache and woolly feeling were due to the fever or the quinine, or both, I do not know. The temperature touched normal on June 5; remained so a few hours, and began to climb again. A relapse followed, and five weeks in bed; but though the temperature again approached 105° , I had no more hallucinations. Those were chiefly on June 3 and 4. In the relapse-period I had no quinine or salicylate. I copy the following from pencil notes made June 5, as soon as I was able to write. During the hallucination period, I tried to fix on my memory everything I saw, with a view to making a record as soon as strength permitted. I never lost consciousness, and was not delirious. My nurses say that I always seemed quite rational. But I did not tell them about the busy time I was having subjectively!

Vague floating half-human faces emerged from nowhere and advanced upon me: one of them with three eyes and no nose, others with queerly bulging and hillocky foreheads and sunken cheeks. None of them recalled any face that I had ever seen. They seemed to advance until quite close to me, then vanished or melted into something else. Once, and once only, a face that was beautiful appeared. None of them spoke. Indeed they seemed sluggish and half-alive creatures, with no "speculation" in their eyes. They did not cause anything approaching horror, certainly no fear. I knew they were hallucinatory, for they appeared only when my eyes were shut, and even then I could to some extent control and even dismiss them, temporarily, by an effort of will. My feeling was one of mild curiosity, with slight repulsion when the face was deformed. They did not seem malevolent.

Then I saw great book-cases. These mighty structures arose somewhere afar off, loomed up and advanced upon me, then slid smoothly away to the left, one after the other, scores of them. The majority had cupboards in their lower portion, and on the doors were sometimes words, or hieroglyphics of some sort. In one case they looked like a series of Hebrew letters, but I could not read them. (I never had more than the merest smattering of Hebrew, and I have now forgotten even most of the alphabet.) On one panel I saw the word

Key, in English, and I thought that the cupboard or book-case contained the key of some locked mystery of cipher writing or what not—a Rosetta stone interpreting ancient and hidden records.

All were seen with shut eyes. I never saw anything with open eyes except a few times when they were not widely open, the lids thus shutting out part of the room and lessening my awareness of locality. In these conditions a hallucination would build itself up on a basis of half-perceived reality, being thus illusion rather than hallucination, though the perception was abnormal in that the object would not have produced the illusion in my normal consciousness. For instance, the bars in the back of a chair would become a gate, and a green cushion beyond, seen between the bars, became a meadow.

My liveliest time was through the ears. The racket was not really disturbing, for I was not forced to attend to it, but whenever I liked to listen the entertainment was always in full swing. First, there was always a barrel-organ which usually played *God be with you till we meet again*, and as I do not know it very well—though I did, fifteen years ago—it often played several lines before I recognised the tune. There was another instrument, I couldn't tell what, which obligingly played anything I wanted. Then there were people always talking, never to me but to each other, and I could overhear their conversation if I liked. But it wasn't very interesting. They were English, always, and did not seem very original—did not present any new points of view. However, they were always cheerful, in a quiet way. This quietness was a peculiar and striking feature. There was a sort of subduedness about all these auditory phenomena which I clearly noted at the time. It was a racket, as I have said; but rather because of its medley than because of the noise. In most cases, this curious muffled or muted quality of the sounds would have been enough to differentiate them from real sounds, but in other cases there was a close approach to reality. For instance, I heard a lot of imaginary trains, also winds. Non-existent trains ran into stations, by thousands; non-existent winds rushed and blew and swished, now rising and now falling, round the house. These trains and winds were so real to me that I repeatedly asked if it was windy outside, but was told that it was not. I also asked if extra trains were running

(a railway line is near, and trains audible), but it was not so. The trains on the near-by branch line are infrequent, sometimes two hours between; but I heard a train every few minutes.

I could always hear people talking in other rooms of the house. Sometimes I knew it was hallucinatory, knowing that the room in question was empty, but sometimes I didn't. *E.g.* my nurse said one night: "I'll give you your medicine now." She went out. I then heard her talking to my sister, the latter replying. I could not make out the words, but the tones of their voices were clearly recognisable. I thought, angrily, "Why has she gone into my sister's room, waking her up like this? She must have failed to get full instructions before the household settled for the night, as she ought to have done." I was very angry. As a matter of fact, the nurse had not been into the room in question at all; she only went just outside my own, to a little table where the medicines, etc., were ranged.

To some extent the sounds could be influenced. *E.g.* if I expected to hear something, I heard it. Evidently there was greatly increased suggestibility, for I am not normally a suggestible subject. One morning I awoke, and said to myself: "It will be about six o'clock." At that time a local mill-whistle goes. I thought: "The mill-whistle will be going soon." Almost at once I heard it, three times. "Just guessed!" I said to myself. Then I looked at my watch. It was 4.30! No local whistles go at that time.

Two of the talking people who were always there had very strong baritone voices, and were always quarrelling and shouting, though the noise was as if dulled by some muting substance, as if I had had cotton wool in my ears. I think this was a reminiscence of the response-chanting of two priests—or alternate verse-reading—heard at High Mass in Notre Dame many years ago; I have a good memory for voices, and have a keen appreciation of quality in the tones of ordinary speech, and these two priests' voices dwell in my normal memory still. Sometimes the two hallucinatory voices turned into a hollow baritone rattling as of a nutmeg in a dry cocoa-nut shell, greatly magnified.

One curious experience was the vision of a man and woman queerly dressed, standing in front of me, the man making rhythmic motions with his hands near my head, which was

aching badly. The couple wore feather headdresses, and colours of barbaric vividness in their clothes. The man had some sort of leather jerkin on, elaborately ornamented. I had the impression that they were Aztecs or Incas, and that the man was making magnetic passes to relieve my headache. I thanked them cordially (mentally only, of course). I don't remember whether the headache was relieved or not.

P.S.—Reading the account now, as I copy it (January, 1914), I am impressed by the obvious *abnormality* of everything, a fact which bears out Mr. Piddington's conclusions regarding the generic difference between "visceral" and psychical hallucinations (*Proceedings*, Vol. XIX., p. 267 and foll.). In all or nearly all the experiences, there was something which would have served to distinguish the perception from reality, even if the hallucination had involved other senses. If the creatures seen had become visible to the open eye, externalised in space and even apparently bearing special relation to external objects, and if they had spoken and touched me, I should still have been aware—at least I think I should—of their subjective nature. As long as any reasoning power remained, I should have known that beings with three eyes and no nose could not really be present in my bedroom. Mr. Piddington quotes many cases from Dr. Head, of visceral hallucinations, which almost always were of morbid type,—bodies without legs, or other abnormalities of various kinds. Psychical hallucinations, on the contrary, seem more like ordinary experience. They generally present no un-human or distorted features, and indeed are often mistaken for reality, when the surroundings permit.

After writing the above, I happen to receive a letter from an artist friend who lives at a distance, and whom I had not told about my hallucinations. He discusses his own visualising faculty, which he has cultivated to a high degree of effectiveness, but says that he sees his visualised objects only with closed eyes, and cannot project them out into real space. Consequently they always remain definitely subjective. On the auditory side, however, which he does *not* cultivate, he thinks he always has tunes running in his head, though he hears them only when all is quiet, and they are almost indistinguishable from real sounds. "I find it possible to come far nearer to the illusion of objective hearing at will than I can to objective

seeing. . . . When all is quiet at night I can 'hear' well-known melodies (sounding as though far away, but perfectly clear in every note and inflexion) at will." He recognises that the pulse-beat in head or ears supplies the basis of the rhythm, but it often happens that he is annoyed by a misfit, some solemn and stately music presenting itself, but having to go at a jiggy rate. He then changes it with an effort. But the point is that in his normal experience, as in my abnormal one, auditory subjectivisms approach nearer to pseudo-objectivity than the visual ones. I should expect it to be so in my own case, for I am a poor visualiser and also short-sighted, and have been more occupied with music than with pictorial art. But the *a priori* probabilities in the case of my artist friend seem the other way.

The points in which my hallucinations agreed with those of visceral type described by Dr. Head, are:—

Partialness—no legs or arms.

Beardlessness of all faces (a curious fact, for which I cannot account).

Indistinctness of sex: faces would do for either man or woman.

Speechlessness—the figures never spoke.

Distortion or unpleasant expression.

My experiences differed, however, from the visceral type in including definite colours, and in causing no fear or start; also in the articulateness of the auditory phenomena. ("Hallucinations of hearing, occurring in sane persons suffering from visceral disease, are never articulate voices,"—Dr. Head, quoted at p. 306 of Mr. Piddington's paper just mentioned.)

My visual experiences were perhaps more nearly allied to *illusions hypnagogiques* than to hallucinations, being seen with shut eyes; but, on the other hand, they seem psychologically more allied to hallucinations proper, for the auditory phenomena were definitely hallucinatory, and I never have *illusions hypnagogiques* in my normal state.

NOTE.

The list of Members and Associates elected at the last Meeting of the Council, and the report of that Meeting and of the Private Meeting of the Society, on March 27th, 1914, are held over, for want of space, until the next issue of the *Journal*.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT THE HOUSE OF

THE ROYAL SOCIETY OF MEDICINE

(in the Robert Barnes Hall),

1 WIMPOLE STREET, LONDON, W.

(Entrance in Henrietta Street),

On MONDAY, JUNE 29th, 1914, at 4.30 p.m.

WHEN A

PRESIDENTIAL ADDRESS

WILL BE DELIVERED BY

F. C. S. SCHILLER, D.Sc.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*



NEW MEMBERS AND ASSOCIATES.

Names of Members are printed in Black Type.

Names of Associates are printed in SMALL CAPITALS.

Bourbon, Dr. Henri, 17 rue Cernuschi, XVIIe Arrt., Paris.

Forman, Josef, 28 Lowndes Square, London, S.W.

Grenfell, Field-Marshal Lord, G.C.B., G.C.M.G., Overstone Park, Northampton.

Grigsby, Miss E. B., 80 Brook Street, London, W.

Hicks, Miss Lucy, 50 Cambridge Terrace, Hyde Park, London, W.

Peck, Miss C. L., Maidencombe House, St. Mary Church, S. Devon.

Phillips, B. J., 73 Ashburnham Road, Luton, Beds.

BURTON, MISS L. M., 26 Deans Walk, Gloucester.

CAIRD, MRS. HENRYSON, 34 Woronzow Road, St. John's Wood, London, N.W.

CHAPMAN, E. G., Belsize, Friern Watch Avenue, N. Finchley, London, N.

DEICHMANN, BARONESS, Abbey Lodge, Regent's Park, London, N.W.

GARRETT, J. H. E., Courtlands, Hayward's Heath.

GIBSON, PROFESSOR W. R. BOYCE, University of Melbourne, Australia.

HAWKER, MRS. GEORGE, 55 Egerton Gardens, London, S.W.

HAWKER, MISS ELIZABETH, 55 Egerton Gardens, London, S.W.

HILLMAN, E. HAVILAND, 4 Somers Place, Hyde Park, London, W.

JUTSUM, J. ARTHUR, 6 Cowley Street, Westminster, London, S.W.

LA GRANGE, H. R., 43 Winder Street, Detroit, Mich., U.S.A.

LIBRARIAN, Leland Stanford Junior University, California, U.S.A.

MAITLAND, A. HERIOT, Bart. Mitre 427, Buenos Aires.

M^{rs}LAUCHLAN, G. M., c/o B. A. Hignett, Esq., St. Brannocks, Mount Grove, Birkenhead.

MORRILL, DR. FRANK G., Havana, Ill., U.S.A.

MOSS-BLUNDELL, F. B., 28 George Street, Richmond, Surrey.

SEABRE, ALBERT, M.D., rue de Lisbonne 44, Paris.

SELLERS, MISS R. A., Wellesley Girls' High School, Naini Tal, India.

SINCLAIR, MISS MAY, 1 Blenheim Road, St. John's Wood, London, N.W.

WEINGAERTNER, F. C., 187 Grove Street, Liverpool.

MEETINGS OF THE COUNCIL.

THE 127th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, March 27th, 1914, at 6 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, Sir William F. Barrett, Mr. E. N. Bennett, Mr. G. Lowes Dickinson, The Hon. Everard Feilding, Sir Lawrence Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members and eleven new Associates were elected. Their names and addresses are given above.

Mr. Maurice Maeterlinck was elected a Corresponding Member of the Society.

The monthly accounts for January and February, 1914, were presented and taken as read.

Professor L. P. Jacks was co-opted as a Member of the Council.

THE 128th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, May 14th, 1914, at 6 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Lawrence Jones, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Two new Members and nine new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1914, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 49th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Friday, March 27th, 1914, at 4 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair.

THE RIGHT HON. GERALD W. BALFOUR read a paper on "Some Recent Scripts Affording Evidence of Personal Survival."

GENERAL MEETING.

THE 142nd General Meeting of the Society was held in the Council Chamber at 20 Hanover Square, London, W., on Friday, April 24th, 1914, at 8.30 p.m.; DR. C. LLOYD TUCKEY in the chair.

DR. MORTON PRINCE read a paper on "Certain Spiritistic Phenomena and Subconscious Activities."

ON THE SO-CALLED THINKING ANIMALS.

By F. C. S. SCHILLER, D.Sc.

THE chief article in the *Archives de Psychologie*, No. 52, December, 1913, is a clear and full report, by Dr. W. Mackenzie of Genoa, on "The Problem of the Thinking Dog of Mannheim," who is alleged to perform intellectual feats that excel the record of the celebrated Elberfeld horses. Dr. Mackenzie not only describes his visit to Mannheim and three sittings with the dog in September last, but also gives a full history of the case.

Its hero, Rolf, is a Mannheim lawyer's Airedale terrier, now about three years old, who has been systematically educated by his mistress (who is an invalid) to express his ideas and wishes by a code of taps, which he raps on a piece of cardboard with his left paw. This education was undertaken (in ignorance of the "thinking horse" experiments) in consequence of his behaviour one day in December, 1911, while Frau Moekel was giving an arithmetic lesson to her little daughter. The girl having failed to add $122 + 2$, her mother, to shame her, said, "I am sure Rolf could do it better than you. Rolf,

what is $2 + 2$?" Whereupon the dog is said to have tapped her four times on the arm. This led to the establishment of a code of taps standing for letters (or syllables, the same number standing *e.g.* for "l" and "el"), which Rolf accepted and has since used consistently, only adopting the improvement that a pause after a stroke makes it mean 10 instead of 1. By means of this code Rolf, who usually sits beside his mistress on a chain lying loose in her lap (to prevent his running away from his "work"), is said to have given the most incredible proofs of his animal intelligence. Not only did he become so good at arithmetic that the children employed him to do their sums for them, but he has shown himself capable of lying and joking and displayed a sense of humour of a high order. For example, on one occasion he refused to "work," and on being asked why he would not, responded, "doctor has forbidden." So he was told to propound a problem to the lady who was visiting him. He promptly rapped out $9 + 5$. The lady said "13." Rolf rapped out "No." "14." "No." "15." "No." "Well, then, tell me yourself." "14." "But I said that too." "Teazed." Finally the lady asked what she could do to please him, whereupon he spelt out *w(e)d(e)n* (wag tail)!

Dr. Mackenzie discusses and denies the possibility of giving signals to Rolf by pulling his chain, and carried out some experiments which exclude this (if the conditions were as reported). He prepared four pictures, enclosed them in envelopes and drew one out at random, but in such a way that he believes that neither he nor Frau Moekel, nor any one else, could have seen it, except Rolf. Under these conditions on two successive days Rolf correctly described the picture drawn each time. There were only four of these experiments, but it happened that one of the pictures was drawn twice; it was described differently, as a square the first time, as a cube the second!

Among the performances of Rolf's which Dr. Mackenzie relates at second hand, one of the best is his interview with the Catholic priests, who interrogated him as to his religious views, and found to their surprise and delight that he was perfectly orthodox! On being asked, however, by his master where he had got his theological knowledge from, he candidly replied, "Catechism Fritz," and, according to another questioner, his

personal views are by no means orthodox. Being asked "What is an animal?" he answered, "Part of primary soul," and explained death as a return to this "Urseele." His self-consciousness would seem to be attested by the distinction he makes between the name he is called ("Rolf" and that which he calls himself, "Lol"), and altogether he is clearly a dog who is a philosopher that would have delighted Plato, even though the latter might not have approved of his defining the highest good as "eating salmon."

As regards the theoretic interpretation of these results Dr. Mackenzie is disposed to appeal to the "unconscious mind" theory of Thomson Jay Hudson (whom he erroneously calls Houston), and it must be admitted that the evidence of spontaneous will and thought seems too strong to ascribe it either to any mode of signalling (conscious or unconscious) or to telepathy. But psychical researchers, who are familiar with the deceptiveness of appearances, will probably regard all such theorizing as decidedly premature, until the facts themselves have been established under more stringent and convincing conditions, for it seems clear that so far the conditions have not sufficiently guarded against all the various sources of error that beset psychical research. It is difficult to rule out all the possibilities of conscious or unconscious deception. Moreover, the type of experiment that has been tried with the "thinking animals" of Germany is not particularly good: it is neither calculated to conciliate a hostile bias, such as the professorial class are bound to have, nor yet to persuade the open-minded. For it is quite a mistake to consider mathematical problems as the best and severest tests of intelligence merely as such. They are not tests likely to appeal most to the animal mind, and they are not particularly difficult to baffle by a system of signalling. On the contrary, supposing such to be the clue to the mystery, it would merely be necessary for the animal to know the signal "stop," in order to do his sum right, without understanding his answer at all. Nor can experiments which depends on no one else's having the knowledge the animal produces ever be quite convincing. There will always be a possibility that the investigator was mistaken in thinking that he had taken adequate precautions.

What is wanted is that the animal should spontaneously

act on the knowledge presented to him, and so convince every one that he understands its meaning. Professors Claparède and Larguier des Bancelles, who append to Dr. Mackenzie's paper a brief confirmation of the latter's results and a description of two seances they had with Rolf last December, in which they got two more successful picture tests, suggest a much better type of experiment, which they were unfortunately not able to try, because the dog fell ill. They argue that *acts* are better proofs of intelligence than *words*, and that as Rolf is supposed to be capable of reading, he should be shown a placard stating that "there is sugar for you outside the door"; if thereupon Rolf demanded to be let out and proceeded to look for the sugar, no one could doubt that he had really understood the message, after quite a few experiments.

In other words, the controversy which is now raging on the Continent as to the "thinking" of animals, and bids fair to continue interminably, because it is treated as a religious question, and neither side studies the case of the other, cannot be settled by merely theoretic tests. The alleged "thoughts" of animals have to be attested by their *acts*. This leads us back unexpectedly to the view that the real test of knowledge, and the severest and most conclusive test to which knowledge can possibly be subjected, is the *pragmatic*. Merely "theoretic" tests always leave loop-holes for doubts; but there is no disputing that if the supposed knowledge can be used to guide action, it must be genuinely there. Thus, the whole dispute about animal thinking could be ended, like so many other academic disputes, by applying the pragmatic test in half an hour. But the history of mankind shows that it is more likely, like the dispute about other forms of the supernatural, to continue to drag its weary length across the centuries. Herr Krall and the friends of animal thought will publish in the new *Zeitschrift, Tierseele*, they are devoting to the cause, all that tells in favour of their interpretation, and will invent *a priori* metaphysics from which it can be deduced: their opponents will continue to argue *a priori* that the alleged facts cannot occur because they are contrary to *die Wissenschaft*, and they have long taught this; while, as one of them has already declared, the question of how the trick is done, is "a fourth class problem" unworthy of a truly scientific mind. And they will not go to see the

animals. But I do not see why in this dispute the psychical researcher should not be the *tertius gaudens*. Unlike the orthodox psychologist he has no prejudices to get rid of, and no scientific reputation to imperil; while, if the whole thing turns out to be but one more form of subtle illusion, he can feel that he has at any rate learnt something from it. It is to be hoped, therefore, that our Society will join the Swiss psychologists in keeping a watchful eye on all these "thinking animals," and lose no opportunity of investigating them that may present itself.

A PSYCHO-ANALYST ON PSYCHICAL RESEARCH.

By V. J. WOOLLEY, M.D.

AN article bearing the attractive title, "The Freudian Psychology and Psychical Research," by Leonard T. Troland, concludes the eighth volume (No. 6, February-March, 1914) of the *Journal of Abnormal Psychology*. As the writer admits that his acquaintance with the views of psychical researchers is "relatively superficial," he to some extent disarms criticism, and one can only express regret that he did not carry his studies of the subject somewhat deeper before committing himself on paper. He might in that case have avoided among other things the statement that "the proof of spiritism depends upon the ability of the individual to give a correct, unbiassed account of his own experiences." If there is one investigation more than another which demands the most minute and detailed checking of the individual's experiences by outside evidence of every kind, it is perhaps psychical research, and it is mainly for that checking that our Society exists. Another singular statement is that the "psychical researcher finds in the visions of the dying an insight into the nature of life after death." It is true that various investigators have recorded such visions when they were found to have been veridical, but such cases are no more easy to account for on the Freudian hypothesis than on any other. If the visions are not capable of some kind of testing in relation to known facts, they would seem to offer no scope for psychical research in the ordinary sense of the word.

But Mr. Troland does not feel any difficulty in settling the

whole question. "A casual examination," he says, "of the cases cited in Myers' *Human Personality* leads the writer to believe that after we have eliminated those explicable by paramnesia and repressed information, the number of striking coincidences which remain will not be such as to do injustice to the laws of probability." After that there does not seem to be much more to say about Psychical Research, at any rate in relation to Mr. Troland, but as he claims some knowledge of Freudian Psychology, and does not in this case confess to any superficiality, it is interesting to consider what is his conception of Freud's discoveries. This conception is so peculiar that I do not feel that any summary by me would do him justice, and I must quote a few sentences in full:

"On the basis of the Freudian hypothesis we should expect that the most grossly immoral subconsciousnesses would be possessed by those persons who in their supraliminal activities are the most guileless; conscientious clergymen when under the influence of their suppressed complexes should exhibit highly villainous tendencies. On the other hand, rakes and cut-throats, when intoxicated or dreaming, should be pure-minded and gentle."

Are we to understand that these expectations have been fulfilled in Mr. Troland's experience, or is the statement an argument against the acceptance of what he believes to be the Freudian hypothesis? Apparently he wishes us to understand the former, as he goes on to argue that those persons who are usually considered to be the most impeccable witnesses are by reason of their uprightness the most to be suspected "in so far as the results in question are supposed to be dependent upon the subliminal rather than the supraliminal self." I do not propose to enter here on any discussions of Freud's hypotheses: I can only say that, so far as I am aware, he has never put forward any view from which any deduction of this kind can possibly be made. With regard to the corollary concerning trustworthy witnesses, it may be pointed out that, as a rule, in any psychical investigation, the evidence of the percipient or medium is the least important portion of the whole. What is much more considered is the evidence of other persons who were told of the abnormal occurrence before any information could have reached the percipient in a normal way.

On the question of experimental telepathy, the quite just but not novel criticism is put forward that where the agent and percipient are in the same room, it is impossible to exclude unconscious auditory signals. This fact has mainly brought about the abandonment of this type of experiment for some years past, but Mr. Troland does not seem to have heard of the later experiments, and no mention is made of the cross-correspondence scripts.

His final paragraph is an exhortation to psychical researchers to apply to all cases of hallucination the psycho-analytic method. He believes "that a careful examination of the cases of veridical hallucinations already reported by the British and American Societies would reveal the presence and determining activity of sexual factors." Whether this is so or not, it is, firstly, quite certain that such a pre-formed belief would greatly impede a correct analysis. Secondly, it is difficult to see why a sexual or any other factor should determine a hallucination which is veridical, and it is this quality which alone interests the psychical researcher as such. Lastly, if Mr. Troland had the slightest idea of the difficulty of inducing any percipient to give even the baldest written statement of his hallucination, he might understand something of the obstacles which beset the path of a would-be psycho-analyst.

There is much valuable light to be thrown on the problems of psychical research from the psycho-analytic point of view, but a superficial acquaintance with the literature of both subjects is an inadequate preparation for an illuminator.

REVIEWS.

The Purpose of Education. By ST. G. L. FOX PITT. (Cambridge University Press, 1913. 83 pp. Price 2s. 6d. net.)

THE object of this little volume, as summed up at its close, is to point out that the teaching which urges less reliance upon "the seen, the concrete, the physically tangible, and more upon the spiritual side of our nature," is "in strict accord with the conclusions of recent psychological research." In the Preface, one of its main objects is said to be the indication of a path midway between those extreme views which exaggerate respectively the importance of the inner life and of the environment. And yet another object, less

explicitly stated, is to denounce that short-sighted utilitarian outlook, which in education "draws the circle premature, heedless of far gain." Such a denunciation seems indeed to be invited by the present time, when this bad bargain is so often struck as a means to the end of "getting and spending." The author's protest is nowise too strong, but would perhaps have been more effectively made in language less elaborately technical. The word "complex," for instance, a term which, according to the definition on pages 4 and 5, covers almost all mental processes, casts an obscurity over some passages where its use, despite his apologies for it, might with advantage have been avoided.

There is no ambiguity, however, about the expression of his belief that our age suffers from many ills, a remedy for which must be "found, and found solely, in sound educational methods"; but which have by their evil influence on education made its reform at once difficult and indispensable. Prominent among these contemporary ills we find an assumption "that the 'struggle for life' is a financial struggle pure and simple," based on the delusion that "money is an universal power, meeting all human needs," and closely connected with an excessive regard for reputation rather than character, resulting in "a most deplorable waste of human energy in the vain attempt of individuals, groups, classes and nations to maintain their position in the eyes of the world." The effects upon education are obvious in its commercial aims and methods, always strictly personal and strenuously competitive, in the substitution of lower for higher motives and ideals, and in the common neglect to provide for any systematic training of instincts and character.

"One of the most noticeable consequences of the neglect of such systematic training is to be seen in the mental habit of impatience with outward conditions; that exaggerated longing for the immediate emergence of tangible results from all efforts and actions, a longing which often finds expression in a futile and vulgar utilitarianism." There is, in short, a tendency to the "inversion of the proper relations of the inward and outward, of means and end, that is responsible for the pernicious custom, widely prevalent, of neglecting, not to say ignoring, the importance of character training."

But "the difficulty of the educational problem, which presents itself when we endeavour to inculcate the superiority of character to reputation, lies in the fact that the early stages of child-development depend so largely on the feeding and cultivation of the minor complexes, in which narrow egocentric thoughts and feelings must

necessarily predominate. The problem then assumes this form: How are we to counteract these budding and multifarious egoisms in the minor complexes without destroying all incentives to effort?" The solution is thus stated: "We have seen that by enlarging the field of vision and consciousness, complexes can be united, resolved, and co-ordinated, so extending the sphere of experience and volition, and that the real strength and greatness of individuality lies in the direction of the impersonal. These are fundamental facts handed down to us by the noblest traditions, and confirmed by experimental psychological research.

"The genuine understanding of these fundamental facts would lead to the remodelling and readjustment of our whole educational system. Competition as an incentive to effort (and incidentally as the great fostering cause of egoism) would be abolished. Punishment would be mitigated. Bribes would disappear. Children would be discouraged from assimilating false ideals while their minds are young and plastic. Noble ideals would be placed before them, and we would contrive by suitable examples and illustrations to make these appear really interesting and attractive."

All this applies mainly to the ethical element in education. With reference to the much-needed "awakening to some higher faith in the purpose and destiny of individual existence," the author asks: "How is this possible without a serious effort being made to introduce a really moral and religious atmosphere into popular education?" He clearly uses the word "religious" in the widest and least dogmatic sense; yet, even allowing for this, the following statement, which occurs in the chapter on Religion, Ideals, and Conversion, seems somewhat too sweeping: "It may be confidently asserted that practically every individual, with scarcely any exception, has at some time or another undergone distinct religious experiences. Experiences, that is to say, which exalt the mind to a state of ecstasy; and whether it be the ecstasy of awe, of hope, or of rapture, such states of mind indicate for the individual his partial awakening to a perception of the real meaning of the existence to which he has been born." Either the universality or the intensity of such experiences must surely be overstated.

In the same chapter, too, occur some remarks about confession and confessors, which might at a first glance be misinterpreted; they resolve themselves, however, into the proposition that good advice is useful and rare; a conclusion with which most people will agree.

JANE BARLOW.

Adventurings in the Psychical. By H. ADDINGTON BRUCE. (Little, Brown & Co., Boston, U.S.A., 1914. 313 pp. Price \$1.35 net.)

IN his new volume, *Adventurings in the Psychical*, Mr. Bruce pays our Society several handsome compliments, discounting their value, it is true, in some degree, by calling its members "scientific ghostologists," a hybrid title which they would hardly care to adopt, and by ascribing to them achievements which they can, perhaps, not even credit, much less claim. For instance, he considers it due to their labours that "phenomena hitherto regarded as mysterious and "super-natural"—such as apparitions, clairvoyance, crystal-gazing, etc.—have been definitely explained on a purely naturalistic basis." Mr. Bruce is, however, a believer in the unlimited powers of Telepathy, by which he apparently accounts for almost every kind of occult phenomenon, and it may therefore be as the actual discoverers of Telepathy, though not indeed of its omnipotence, that the Society meets with such high approval. Naturally enough, in these circumstances, his study of an important branch of its researches, the automatic writing of Mrs. Piper, Mrs. Verrall, Mrs. "Forbes," and Mrs. "Holland," leads him to the conclusion that "there is nothing whatever in the evidence presented incompatible with the view that the cross-correspondences in question resulted from direct thought-transference between the automatists themselves." But his presentation of the case is misleadingly incomplete, omitting as it does the later and more elaborate series of cross-correspondences, designed to minimise the probability, if not preclude the possibility, of any such thought-transference hypothesis.

The special purpose, however, of the author's "review of the results of modern psychical research," is to demonstrate "the exceedingly practical character of many of these discoveries, by which the world has been a rich gainer." Amongst them the subconscious—with the discovery of which he again associates the S.P.R.—is a particularly valuable asset. "All successful men, whether a Milton or a Rockefeller, a Shakespeare or a Morgan, are men who have developed their subconscious faculties by laborious application of their conscious powers in the routine of daily life." The mere grouping together of such a quartette of "successful men" certainly speaks volumes for the vast range and scope of this marvellous latent power. Apart from poetry and finance, its availability for the cure of mentally caused diseases is from a practical point of view extremely important; and the three

concluding chapters, which relate some of the admirably ingenious methods devised by medical men for thus turning it to account, are the most interesting in the book.

JANE BARLOW.

NOTES ON CURRENT PERIODICALS.

THE *Bulletin de L'Institut Général Psychologique* for November-December, 1913, contains a brief account by Dr. Marage of a report on some experiments in water-divining, sent to the Commission appointed by the *Académie des Sciences* to investigate the problem of the divining rod. The experiments were conducted in Tunisia by Monsieur Landesque, an engineer by profession and an amateur "dowser." The experiments may be divided into two parts:

(a) Some experiments in regard to a water-conduit, the subject being a professional dowser. The water, according to Monsieur Landesque's report, was turned on and off without the dowser's normal knowledge, and the pendulum, which he used instead of a rod, invariably responded by swinging when there was water in the conduit, and by remaining motionless when there was no water. Monsieur Marage points out the great importance in such experiments of being absolutely certain that "the dowser is guided neither by sight nor by sound nor by suggestion," and the desirability of conducting a large number of experiments.

(b) Some experiments in divining natural springs in the open country. Monsieur Landesque was himself the subject in these experiments, and met with considerable success.

In the *Bulletin* for January-April, 1914, there is a note by Dr. Marage on the result of some experiments which he tried as to the effect upon a dowser of an intermittent current of water, (a) in an underground conduit, (b) in an open gutter on the surface of the ground. Several dowsers, both professional and amateur, were tested in this way. "When all precautions were taken to ensure that the subject was not guided by any external sign," the results were such as chance might give; "but if there was the smallest suggestion, acting on the sight or the hearing, the experiment always succeeded."

These results suggest the desirability of carrying out similar experiments on a large scale, to determine, if possible, whether an artificial current does or does not affect persons apparently possessed

of a faculty for divining natural springs. A negative result would be interesting, although one could not draw from it any definite conclusion as to the effect of natural currents; a positive result would go far to prove the existence of a faculty for divining water, because the experiments, being conducted under known conditions, would not be open to the objections which can be raised against experiments in divining natural springs, where the conditions cannot be so precisely determined.

H. DE G. V.

Tierseele, Nos. 1-2, 1913, and 3, 1914. This new *Zeitschrift* is edited by Herr Karl Krall, the owner and investigator of the famous "thinking" horses of Elberfeld, and is intended to be the organ of the Society for Animal Psychology, or what its enemies are already calling "Krallismus." It is at any rate a very readable periodical, which gives a vivid picture of the convulsions which the dispute about the capacities of properly educated animals have produced in the scientific world in Germany. It is also full of instruction for students of the psychology of bias and the logic of the "incredible," while the difficulties about ascertaining the experimental facts closely parallel those which are encountered by investigators of the supernormal.

The first (which is a double) Number opens with a translation of Prof. Claparède's excellent article on the Elberfeld horses, translated from No. 47 of the *Archives de Psychologie*. It gives an interesting account of four sittings with the horses, and a very able discussion of the various explanations, in which the analogies between the problems of animal intelligence and of mediumship are duly emphasized.

Prof. Claparède is disposed to admit the possibility of equine rationality, and to consider the alternative theories inadequate in view of the facts. But he is well aware that at present more experiments are needed rather than theories.—Herr Krall describes some (old) experiments to test the keenness of vision of "clever Hans" from which he infers that it is $2\frac{1}{2}$ times as great as that of normal man. There are also some amusing and damaging documents about the critics of the Elberfeld experiments, and reports by various scientific eye-witnesses.

No 3 contains an official history of the Mannheim dog, "Rolf," by his mistress Frau Moekel, which is excellent reading, an account of experiments to test the sense of smell in his horses by Herr

Krall, further studies in the psychology (and ethics) of critics, and records of experiments with Rolf by Dr. Gruber and Dr. Wilser, and with the horses by Dr. Freudenberg, as well as further reports. It is remarkable that Rolf succeeded five times in describing cards which he alone could see ("unwissentliche Versuche") with Dr. Gruber: in some of these cases Frau Moekel was not in the room. Both Numbers contain bibliographies.

F. C. S. S.

Revue de Psychothérapie, March, 1914. This number contains a very incomplete account of a case of apparent musical automatism in an adult. The subject is stated never to have studied music, but to be capable of improvising short passages, unconsciously. This occurs when he puts his hands on the keys of a piano, and he is able either to originate a short composition or to elaborate a theme of a few notes which are given him by some one present. The account does not contain sufficient information to make the case of much value, but it may be compared with the accounts of musical automatism in children which are related on page 56 of the current volume of the *Journal*, S.P.R.

V. J. W.

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Thursday, October 1st.

The next number of the Journal will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Barrow, J. R., Indian Educational Service, Dacca, Bengal.

Charrington, Miss E. Beatrice, 60 Eaton Terrace, London, S.W.

Scaramanga-Ralli, Mrs., 2 Lygon Place, Grosvenor Gardens
London, S.W.

Thaw, A. Blair, North Hampton, New Hampshire, U.S.A.

CURZON OF KEDLESTON, The Rt. Hon. EARL, Hackwood, Basingstoke.

DALE, MRS. HYLTON, Hans Crescent Hotel, London, S.W.

HALL, MISS S. ELIZABETH, 33 Canfield Gardens, London, N.W.

HATTON, G. C., 3 Vernon Chambers, Southampton Row, London,
W.C.

LODGE, MISS E. C., Vice-Principal of Lady Margaret Hall, Oxford.

MURRAY, MISS JESSIE, M.B., 14 Endsleigh Street, Tavistock Square,
London, W.C.

PESSERS, HENRY J. G., 265 Folkestone Road, Dover.

MEETING OF THE COUNCIL.

THE 129th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, June 29th, 1914, at 6 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair. There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, The Rev. M. A. Bayfield, Sir William Crookes, The Hon. Everard Feilding, Dr. L. P. Jacks, Sir Lawrence Jones, Sir Oliver Lodge, Dr. W. M'Dougall, Dr. T. W. Mitchell, Mr. St. G. L. Fox Pitt, Mrs. Henry Sidgwick, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct. Four new Members and seven new Associates were elected. Their names and addresses are given above.

The monthly accounts for May were presented and taken as read.

GENERAL MEETING.

THE 143rd General Meeting of the Society was held in the Robert Barnes Hall of the Royal Society of Medicine, 1 Wimpole Street, London, W., on Monday, June 29th, 1914, at 4.30 p.m., THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair.

THE PRESIDENT delivered an address on "Philosophy, Science, and Psychical Research," which will be published in the forthcoming part of the *Proceedings*.

A CASE OF STIGMATISM?

IN the May *Journal* of this year we printed an account of some stains observed on her feet by a correspondent referred to as Mrs. Walker; it was suggested that these stains might be due either to auto-suggestion, or to chromidrosis, or to a combination of these two causes, and we invited further opinions on the case.

In response to this invitation we received the following letter from Sir Edwin Cooper Perry, M.D., Physician to the Skin Department at Guy's Hospital, who has been for some years a member of this Society:

Guy's Hospital, May 19, 1914.

There is, I think, a much simpler explanation than auto-suggestion for the "green marks" on Mrs. Walker's toes.

In November, 1899, I brought before the Dermatological Society of London a patient who presented a "bluish-green discolouration of the skin between the toes," and, so far as I am aware, this was the first reported case in England. The credit, however, of discovering the cause of the condition rests with Dr. Arthur J. Hall, of Sheffield, who contributed a valuable paper on the subject to the *British Journal of Dermatology* in November, 1902.

Briefly, the green, or blue-green, or peacock-blue, colour is due to the staining of the epidermis by the aniline dye of the black stockings, which, as stated on p. 229 of the *Journal of the Society for Psychical Research* for May, Mrs. Walker was wearing. The change from black to green, or blue, is brought about by acid sweat, and sweat thus altered in reaction may be found between the toes, and in other situations where bacteria abound. The epidermis is dyed, and hence the colour cannot be removed by rubbing, or by the application of soap and water.

[Signed] E. COOPER PERRY.

In Mrs. Walker's original report of her case the following passage occurs:¹

... That morning [December 11, 1913] on getting out of my bath, I noticed something odd about the small toe of my left foot, and found that there was a vivid green stain on the inside of every toe, which no amount of rubbing would remove. Similar stains ... also appeared on the right foot. ... Before December 11 I had been wearing brown stockings, new but already washed; while some new black ones of the same set, put on afterwards by mistake without previous washing, dyed the soles of my feet slightly black without a tinge of green. Moreover that dye was immediately removed by washing, whereas up to the date of writing (January 13, 1914) no amount of soap and water has made the slightest impression on the green stains ...

It will be seen that if Mrs. Walker's recollections on January 13, 1914, were correct, at the time when the green stains first appeared she was wearing brown stockings, and that, when she afterwards put on black stockings, she observed that these stockings dyed her feet "slightly black without a tinge of green"

¹ See *Journal, S.P.R.* 1914, pp. 228 *et seq.*

and that the dye "was immediately removed by washing." We thereupon wrote to Sir Cooper Perry to ask whether we were right in understanding him to imply that, although the normal black colour from the dye of stockings could be removed by washing, the change brought about by acid sweat produces a colour which cannot be so removed, and also whether in his opinion the marks observed on Mrs. Walker's toes could be made by the dye from brown stockings as well as black. He answered the first question in the affirmative, and said that he was "not chemist enough to know whether there is any brown aniline dye which, being acted upon by sweat secretion, stains the skin blue. I have never seen such a case, and so far as I know all reported cases have been in wearers of black socks or stockings." Sir Cooper Perry also sent a water-colour sketch illustrating a case of "aniline dermatitis" which came under his observation in 1906, and is thus described:

Edward H., aet. 15, attended in the Skin Out-Patient Department of Guy's Hospital under Sir Cooper Perry, in July, 1906, for Dermatitis and Discoloration of the Feet, which had been present for seven days. He was wearing black socks. The green discoloration was not affected by the application of water, alcohol, aether, or chloroform. The Dermatitis rapidly subsided under treatment by Calamine Lotion.

The sketch shows that the discoloured patches are on the sole of the foot, also on the under surface of each toe and between the toes; the colour is bluish green.

Dr. Hall, in the article to which Sir Cooper Perry refers (see *British Journal of Dermatology*, 1902, pp. 418 *et seq.*) describes several cases of "blue toes" which have come under his observation. In one of these cases, that of a married woman of thirty, who came to Dr. Hall to be treated for rheumatism, the stains are described as being between the toes, hardly visible on the upper surface, but conspicuous when the toes were pulled apart, a condition very similar to that which Mrs. Walker observed in her own case. Dr. Hall concludes:

I have no doubt whatever that the cases of blue toes I have seen are due to the same cause—viz. a blue aniline dye much used in the manufacture of cheap (certainly black, possibly also other coloured) stockings. It is dissolved by acid sweat. It dyes the epidermis to some depth in those parts which are moist and warm and the chief sweat-producers. It has nothing whatever to do with Chromidrosis or Bacteriological Decomposition or Hysteria.

Dr. Hall also states that in his experience discolouration of this kind is usually found in the case of people who have moist feet, who do not wash their feet often, and who wear cheap black stockings.

Sir Cooper Perry states that in this matter his "experience is in accordance with Dr. Hall's." Dr. V. J. Woolley, who kindly made some enquiries about dyes on our behalf, writes as follows :

July 12, 1914.

Cheap black stockings are usually dyed with Aniline Black, which is easily changed by a reducing agent into Aniline Green. I think that this must be the cause of the condition described by Sir Cooper Perry. Brown stockings are almost certainly dyed with a dye called a Widal dye, and a reducing agent would change the colour of this, but I do not know to what. But the change would probably be much more difficult than in the case of the black ones.

[Signed] V. J. WOOLLEY.

On receipt of Sir Cooper Perry's letter of May 19, 1914, we wrote again to Mrs. Walker informing her of the suggested explanation of the case, and asking whether she could make any further and more precise statement as to the kind of stockings she was wearing before December 11, 1913, the day upon which the stains were first observed. Mrs. Walker replied as follows :

May 24, 1914.

In reply to your letter of the 20th, received to-day :—To the best of my recollection I did not wear any of the new black stockings before Dec. 11th, 1913. They were a new set brought from England, and so far as I remember I did not change to woollen stockings till early in December. As I have said, the stain from the black ones was on the soles of the feet, and washed out easily. While the stains lasted I wore all sorts of different stockings, some new, some old (the new ones were always washed first, with the one exception mentioned), some black, some brown. But the colour of the stains never varied, although the area did, until they began gradually to fade as my husband got better. I always have to be very careful about my footwear, and put on clean stockings nearly every day (in summer often twice a day), because, like so many rheumatic people, I find my feet inflame if the least little perspiration dries on them.

This inflammation varies from light pink to red, and gets intolerably irritating in hot weather if I miss my daily bath. I have been subject to this discomfort for years: hence my especial care of my feet. It comes between the toes and on the instep only.

I don't think my feet perspired at all—certainly not appreciably—while the stains lasted, except on the one occasion mentioned. [See *Jour. S.P.R.*, 1914, p. 232.] As I say, I am always painfully aware when they do. I am now using methyl salicyl for the irritation, our hot weather having set in; but I don't think I began to apply this until the stains had almost or quite disappeared. I had no irritation worth mentioning until about the middle of April. This drug was recommended to me for my arthritic hands, and I find it keeps the redness and irritation of the feet fairly under control.

I began to wear white stockings and black canvas shoes early in April. When for any reason I have to put on black ones I now look carefully to see if any colour comes. So far there has not been a sign, although the last time I had to wear black stockings and kid shoes, for a public function, it was oppressively hot and every one was perspiring visibly. . . .

[Signed] E. M. WALKER.

It will be seen from this statement that, as might have been expected, Mrs. Walker could not clearly remember in May precisely on what date in the previous December she had first worn the new black stockings. The clearest evidence we have on this point is Mrs. Walker's original statement of January 13, 1914, which clearly implies that the black stockings were worn only *after* the stains had been observed on December 11, 1913. Assuming this to be so, Mrs. Walker's case differs in several important respects from those observed by Sir Cooper Perry and Dr. Hall. Not only are the black stockings wanting, but it will be seen from Mrs. Walker's letter, published above, that on account of her rheumatic tendency she is unusually punctilious in the care of her feet. It should also be noted that a purely physical cause does not seem to account for the recrudescence of the symptoms just at the time of Mrs. Walker's renewed anxiety about her husband's health (see *Jour. S.P.R.*, 1914, p. 232).

On the other hand, it must be admitted that the symptoms observed by Mrs. Walker are very similar to those which have been ascribed to aniline dye, and the fact that she is rheumatic

perhaps increases the likelihood of this explanation, since it is the acidity of the sweat which acts upon the dye of the stockings, and two of the cases reported by Dr. Hall were rheumatic subjects.

Perhaps the strongest evidence against the supposition that the stains were due to dye from the stockings, is the fact that Mrs. Walker has never observed any similar stains either before or since. If we suppose that she was mistaken in thinking that she had not worn the new black stockings before the stains were observed, we might possibly explain the production of an effect unique in Mrs. Walker's experience by the fact that "by mistake," *i.e.*, contrary to her usual habit, she put on these new stockings "without previous washing" (see above, p. 259). Could it be that, in the process of washing, some of the less "fast" elements of the dye are removed, and therefore unwashed stockings are more likely to be affected by the action of the sweat?

If any of our members can throw light on the question as to whether it is likely that the dye from brown stockings might produce the symptoms observed in Mrs. Walker's case, we should be glad of further information on this point. Meanwhile, as the evidence stands now, and unless Mrs. Walker should have some further experience to report, we cannot draw any definite conclusion. On *a priori* grounds, a simple physical explanation must be given precedence over one which assumes yet the existence of an unknown psychical factor, but it is not certain that a simple physical explanation will meet the facts.

AN INQUIRY INTO SPIRITUAL HEALING.¹

A SUMMARY.

A CONFERENCE of representatives of the clerical and medical professions was held at the Chapter House, St. Paul's, in October, 1910, to discuss the alleged results and the rapid development of "spiritual" and "faith" healing movements, and a Committee was appointed to consider and report upon the best method of closer co-operation between the two pro-

¹*Spiritual Healing*. Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith and Mental Healing. Macmillan & Co., London. 1914. Pp. 56. Price, 1s. net.

fessions. At a second conference, held in October, 1911, the provisional conclusions of this Committee were unanimously adopted, and an enlarged, standing Committee was appointed:

(a) To continue investigations into the meaning and scope of "Spiritual," "Faith," and "Mental" healing;

(b) To consider how the dangers connected with such treatment by persons not medically qualified might best be guarded against; and

(c) To promote all legitimate co-operation between the two professions.

The members of this Standing Committee are:

The Dean of Westminster (Chairman), Sir Dyce Duckworth (Vice-Chairman), Sir Clifford Allbutt, the Rev. W. G. Cameron, Canon C. V. Childe (Hon. Secretary), the Dean of Durham, the Dean of St. Paul's, the Rev. G. E. Newsom, Prebendary J. S. Northcote, the Bishop of Stepney, the Rev. A. W. Robinson, the Rev. W. M. Sinclair, Dr. S. Bousfield (Hon. Sec. and Treasurer), Dr. C. Buttar, Mr. W. M'Adam Eccles, Dr. F. de Havilland Hall, Dr. T. B. Hyslop, Dr. H. G. Gordon Mackenzie, Dr. J. A. Ormerod, Sir R. Douglas Powell, and Dr. Howard Tooth.

The witnesses, all of whom had personally practised, or made a study of, the treatment of physical disorders by spiritual or mental influences, include Dr. J. Milne Bramwell, Dr. C. Lloyd Tuckey, Dr. M. B. Wright, and the Rev. Samuel McComb, one of the founders of the Emmanuel movement in America.

Evidence was taken in reply to formulated questions, and a considerable number of cases treated by spiritual healing were also brought to the notice of the Committee. The alleged diseases thus treated include cancer, cirrhosis of liver, enlargement of thyroid gland, arthritis, hip disease, Raynaud's disease, angina pectoris, secondary haemorrhage, "swelling of legs," pneumonia, toxæmia, abscess of liver, erysipelas, dysentery, conjunctivitis, dipsomania and other vicious habits, epilepsy, blindness, deafness, "muscular paralysis," neuritis, sclerosis, tetanus, "brain fever," "paralysis of bowel," asthma, neurasthenia and other nervous conditions.

In the majority of these cases no medical evidence was obtainable, the only confirmation as to the nature of the

disease and the result of the treatment being given by the healers themselves or their friends; and in some cases statements were made by patients that they had been cured or benefited. In no instance of a so-called "incurable" disease was medical evidence forthcoming to confirm any cure by spiritual or mental healing.

The cases in which it was possible to obtain medical evidence, both before and after treatment, are six in number. In the first case, viz., secondary haemorrhage after excision of tonsils, the haemorrhage ceased after the patient received Holy Unction, "but the doctor in attendance ascribed it to a natural 'cessation of the bleeding from the faintness allowing the blood to coagulate and form a clot.'"

In the second case, *i.e.*, malignant tumour of the thyroid gland, "spiritual healing was not the only treatment used, as radium was applied twice for periods of five days; and there was marked reduction in the size of the superficial growth each time. But the patient died of the disease in a few weeks, notwithstanding the temporary diminution in the external signs."

The third case was one of partial paralysis of the muscles of the arm of five years' standing. The patient received treatment for an hour a day for ten days, "and felt considerably better as regards his 'nerve tone,' and he thought there was some increase of power in the hand. When examined some three months after this treatment, the muscles of the arm were still wasted and partially paralysed."

In the fourth case, which was one of severe and prolonged toxæmia, although "the patient dated her improvement from the time of the Anointing, the doctor in attendance believed that there was 'no deviation from the normal and recognised course in the recovery.'"

In the fifth case, which was one of enlargement of the thyroid gland, the patient is stated to have been well a few days after treatment, but "the doctor in attendance considered that 'the causes of the swelling were of a temporary character,' and that the thyroid gland quieted down and the swelling disappeared, as is frequently the case."

The sixth was a purely hysterical case of self-inflicted sores. "The mental effect of treatment by the Spiritual healer led to a cessation of the self-inflicted wounds, and to the disappear-

ance of the other hysterical symptoms. The illness had been reported to the Committee as 'a very rare and incurable disease with partial insanity.'"

The Committee affirm that the operation of the Divine power can be limited only by the Divine will, but they believe that it is exercised in conformity with, and through the operation of natural laws. They are of opinion that the physical results of what is called "faith" or "spiritual" healing are not different from those of mental healing or healing by "suggestion"; and they recognise that suggestion is more effectively exercised by some persons than by others, and this fact may explain the special "gifts" claimed by various healers. They are forced to the conclusion that "faith" or "spiritual" healing, like all treatment by suggestion, can be permanently effective only in cases of functional disorders, and they emphasise this point in order to warn those who resort to "Healers" in the hope of receiving a permanent cure that they may thereby be postponing until too late the medical treatment which might serve to arrest organic disease.

While recognising the value of spiritual ministrations as a potent means of suggestion, they strongly deprecate the independent treatment of disease by irresponsible and unqualified persons.

The Committee hope to continue to collect evidence, and will be glad to have further cases brought to their notice. With each case they ask for a diagnosis by a medical practitioner, before treatment, with a short history of the signs and symptoms; an account of the treatment carried out, with dates and other details; and a medical examination, after treatment, by the same doctor if possible, with a detailed account of the changes which have taken place.

The Report contains a summary of the evidence of various witnesses, and a Note on Suggestion by Sir R. Douglas Powell.

THE TRUMPET-MEDIUM, MRS. S. HARRIS.

By DR. K. H. E. DE JONG.

[*Dr. de Jong has recently become an associate of the S.P.R., and takes a keen interest in its work.—ED.*]

THE "trumpet-medium," Mrs. S. Harris, at the invitation of a little society in the Hague, called "Vereeniging voor Psychisch

Ondereozk" (Society for Psychical Research), held several séances in Holland between March 31 and April 16, 1914. These séances soon aroused the suspicion of some participants, and at last the "medium" was exposed at a séance at Amsterdam, on April 16. A leader of the spiritists in Holland, Mr. H. N. de Fremery, gave a description of this exposure in *Het Vaderland* (*The Fatherland*, a newspaper of the Hague), of April 20, and in *Het Leven* (*The Life*, an illustrated periodical), of April 21. Nevertheless, the "stalwart spiritualists" maintained that Mrs. S. Harris was a genuine medium, and almost the whole number of *Het Toekomstig Leven* (*The Future Life*, a spiritistic periodical), of May 1, was consecrated to prove this.

The writer of the present article, having attended the séance of April 2, tries in the following to prove as clearly and shortly as possible, by means of personal observations and an appendix, that there is no reason at all to ascribe to Mrs. S. Harris any supernormal faculty.

(1) Dark séances, without good control and for money's sake, should be *a priori* considered as fraudulent.

(2) There is almost complete darkness at these sittings, and no good control at all, and, as a rule, the participant must pay 5 fl. (8s. 3d.), there being almost twenty persons at a séance.

(3) The loud singing (by preference of merry songs), and the circumstance that the sitters must have almost always their hands on their knees, favour trickery.

(4) The voice of Harmony (the so-called control-spirit) sounds like the voice of a ventriloquist. I did not hear two voices simultaneously (cf. Appendix 1).

(5) In the sitting I attended, very little Dutch was spoken. Words like "Vader" (father) prove nothing (cf. Appendix 2).

(6) That Stead, sen., manifested himself at nearly all these séances is very suspicious; as also is the circumstance that Mr. Stead, jun., although a spiritualist, does not care for Mrs. S. Harris.

(7) The "spirits" "fished" very much, and even when a statement made by them was erroneous, they cried aloud, "That's correct!"

(8) The "medium" said things, of which she had ordinary knowledge, as if they were revelations. Thus she said of me,

"This gentleman takes a great interest in palmistry." This was correct,¹ but some days before I had been invited one evening by a spiritualist, who had also invited Mrs. S. Harris, and I was actually asked to read her own hands! I therefore said aloud at the sitting, "The medium knew that" (cf. Appendix 3).

(9) The "spirits" pretended that I broke the "harmony" of the sitting, but though I said repeatedly that I was willing to leave the séance, this was not allowed.

(10) Mrs. S. Harris was called by some papers, *e.g.* *Het Leven* (*The Life*), of April 21, p. 490, a "swindler," but she did not answer the accusation.

APPENDIX.

1. Mr. H. N. de Fremery in his article in *Het Vaderland* (*The Fatherland*) of April 20 writes, *inter alia*, the following :

Mrs. Harris brought with her to her séances three tin speaking-trumpets, each divided into three parts which screwed into each other. At the bottom they were about 4 inches wide and at the mouth-piece about $\frac{1}{2}$ an inch in width and, I should think, about 3 ft. 3 in. long. Through those trumpets there resounded in the pitch-dark at one time a man's deep voice and at another time a few words whispered in English or in German and sometimes a few words in Dutch. Those were called the "direct spirit voices," and it was said that the inhabitants of the astral sphere, thanks to Mrs. Harris's mediumistic power, were enabled to reveal themselves to mortals on earth.

Well, on the 9th of April last, at a meeting which I attended in the Odeon Hall in Amsterdam, I was asked to hold Mrs. Harris's left hand. I did so and it remained in my right hand quietly the whole evening. When I heard the trumpet voices, I made up my mind to find out whether, perchance, there was any connection between them and the medium. In order that what follows may be clearly understood, it should be said that, in addition to those voices, there was a falsetto voice to be heard as well, which, it was said, was produced by Mrs. Harris's deceased daughter "Harmony." The falsetto voice and the trumpet voice kept up a lively and by no means unamusing dialogue. Nevertheless, I never heard them simultaneously. Availing myself of the pitch darkness, I placed my right ear close to Mrs. Harris's shoulder and by so doing could

¹I must add that I do not consider palmistry as a science.

distinctly follow her breathing. Well, this kept regular time with the voices heard. When the trumpet voice sounded I recognised Mrs. Harris's voice, which I cannot describe better than by calling it an "internal grunt," caused by jerks through the central aperture of compressed lips. These sounds invariably accompanied the trumpet voice. If there were prolonged sounds, then a deep breath was drawn, whereupon the falsetto voice followed. My discoveries convinced me that those "direct spirit voices" had nothing whatever to do with the inhabitants of the astral sphere, but were produced by Mrs. Harris herself.

My convictions were proved up to the hilt at the meeting in the pitch dark which I attended yesterday evening, April 16. Mr. G. J. De Bruin was then invited to hold Mrs. Harris's left hand. Shortly before this I had told him my impressions. He did just what I had done, and agreed with me entirely.

But there is still more. One of the audience, Mr. I. Richter, hidden by the darkness, crept on hands and knees to the spot where he had seen Mrs. Harris put the three trumpets down. Two of them were still standing on the floor and he took them away to his place, the third trumpet was evidently being used, for the trumpet voice was repeatedly heard while Mr. Richter carried out this piece of cunning. But not one of the so-called manifesting spirits had observed this. Surely, if they had been real spirits who were using the trumpets, they must have noticed that they had been deprived of the instruments for making their manifestations, and certainly would not have neglected to complain of it, as there was still the third trumpet at their disposal. But Mr. Richter himself disclosed what he had done. Then I heard the third trumpet drop on the floor.

The disclosure, of course, occasioned great consternation, but the lights were not turned on until Mrs. Harris gave her permission. She was wise enough not to say a word, but she seemed to be very much disconcerted.

The lady who had held Mrs. Harris's right hand informed me, in reply to my inquiry, that that hand had again and again been removed from her left hand, and for a long time.

Mr. Bruin said that frequently he had not been able to discover where the left foot of the medium was, on feeling for it with his right foot, but that Mrs. Harris's left hand had been firmly held in his right hand the whole evening.

It is not necessary to set forth what facilities absolute darkness.

afford to any one who wishes to "make music," and to that end has at his disposal from time to time the use of a right hand, and, moreover, a mouth, two feet, and three trumpets of fully three feet in length.

Mr. Marcellus Emants, the well-known Dutch author, writes in *Het Toekomstig Leven* (*The Future Life*), of June 15, 1914, p. 220, about a séance which he attended:—

I have not even once perceived that two voices spoke simultaneously. They sounded sometimes quickly after each other, but never absolutely simultaneously.

2. Mr. Marcellus Emants, too, cannot remember to have "perceived anything of Dutch-speaking spirits," and he adds the following, which is rather suspicious:—

"It is true that a German announced himself with a few German words, who rarely or never seems to fail at the séances of Mrs. S. Harris; this time he was called Professor Siebold of Munich. For whom he came I do not know."

3. Mr. Marcellus Emants writes in the article mentioned above, page 219:—

"The first to whom a spirit (whose?) spoke, was I. The spirit,—who called me professor¹—said that in my life something had happened with Paladino. This may seem astonishing, but it becomes childish when one knows that before the séance began—when the door to the other room was open—I had spoken aloud with a lady about a séance with Eusapia Paladino. And this childishness is not removed by the circumstance that the spirit, when I simply asked "Where?" dropped the trumpet, while the control (spirit) indignantly declared that I was not allowed to ask questions, because this betrayed distrust."

NOTES ON CURRENT PERIODICALS.

THE *Archives de Psychologie*, No. 54 (May, 1914), contains a study of the value of testimony by H. Lelesz. A picture was shown for one minute and the witnesses had thereupon to answer a long questionnaire. The result, viz., that of the four mental types recognized, the intelligent, the descriptive, the interpreters, and the superficial, the order of merit is as stated, will not excite surprise.

¹ This was not correct.—K. H. E. de J.

Dr. Ch. Odier narrates a case of the hysterical contraction of a French girl's left leg, and interprets it on (essentially) Freudian lines. The girl had been engaged to a friend of her brother's, a young officer, and been much distressed when his behaviour led to the breaking off of the engagement. Two years later her brother broke his leg in a motor accident, and while she was nursing him she unexpectedly met again her former *fiancé*. Two years later still, the hysterical contraction appeared and lasted for 9 months. The explanation given is that these events set up an unconscious "complex," the argument of which was "my former *fiancé* came back to my brother when he had broken his leg, this (the left) leg was motionless; therefore, if my leg too grows motionless, my *fiancé* will come back to me."

Dr. E. Partos has an instructive note on the compilation of the evidence that seemed to bear out Prof. Abderhalden's theory of the "sero-diagnostic" of diseases. It appears to have closely resembled the famous case of the N-rays, and illustrates the power of suggestion in scientific experimentation.

Lastly, Prof. Claparède reviews a number of German works on the "thinking animals," in which he does not fail to bring out the curious facts that hardly any of the opponents of "Krallismus" have been to see the animals whereas their supporters nearly all have, and that von Maday naively confesses that what instigated his protest was the way in which Krall's book, coming out shortly after, distracted public attention from his own. It appears also that good results have been obtained with the horses by the experimenters alone, and in the absence of Herr Krall and his groom, and that a new acquisition, the mare *Jona*, has learnt to do 1-figure additions and subtractions after five weeks' instruction. Prof. Claparède's sensible conclusion is that the questions of fact cannot be solved by dialectics, but only by going to Elberfeld and Mannheim. However, there *ought* to be a number of people trying to educate their dogs on German lines, and to verify the Mannheim results.

F. C. S. S.

The *Neue Rundschau* for June, 1914, has an interesting 39 pp. article by Maeterlinck on the Elberfeld horses. He very candidly confesses his initial bias, and states that before going to see them he had been wholly convinced by the reports of their performances, and also that subliminal telepathic transfer from the human to the equine mind seemed to him the only acceptable hypothesis. He then

gives a lucid and amusing account of his own experiences, including *Muhammed's* refusal to extract an impossible root of a number which in his mathematical ignorance Maeterlinck had written on the board at random. To test the telepathic hypothesis he tried a number of experiments, of which the answers were not known to him or any one present, and found that the horses answered as correctly as when the answers were known. Pfungst's theory of the reaction of the animals to unconscious signals having been disproved by the later developments, M. Maeterlinck betakes himself to the suggestion that some animals, *e.g.* horses, dogs, and cats (but not elephants and monkeys), are natural "psychics," and so can tap subliminally what Professor James called a great "cosmic reservoir," in which all knowledge is conserved. He consequently compares the calculating horses with the calculating boys, who also (usually) answer intuitively and instantaneously and without knowing how they perform their feats. (It would seem to follow that Balaam's Ass may have been an animal 'psychic' of this sort, and that her scientific rehabilitation is approaching.) It will be interesting, however, to see whether experimental confirmation of this mystical hypothesis can be obtained, and also whether any of the many philosophers who profess to hold it on theoretic grounds will take any steps to verify it practically.

F. C. S. S.

COMBINED INDEX TO THE *PROCEEDINGS* AND *JOURNAL*.

Part II. of the Index, which is now being printed, will be published early in the autumn. Covering the *Proceedings*, Vols. XVI. to XXVI., and the *Journal*, Vols. X. to XV. inclusive, it will complete the Combined Index to all the Volumes of the *Proceedings* and *Journal* which have been issued so far since the foundation of the Society in 1882. Full particulars of its publication will be given in the next number of the *Journal*.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On FRIDAY, NOVEMBER 20th, 1914, at 4 p.m.

WHEN A PAPER ON

“Some Experiments in Thought-
Transference”

WILL BE READ BY

MISS H. DE G. VERRALL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

THE HAUNTING OF — HOUSE.

BY F. J. M. STRATTON.

[Mr. Stratton, of Caius College, Cambridge, to whom we are indebted for the following report, has been for some years an Associate of this Society. He is also an active member of the Cambridge University S.P.R., at a meeting of which this report was read. At the request of the various people concerned in the case, pseudonyms have been used here, and the name of the house alleged to be haunted is not given. But all the original documents, together with names and addresses, are in our possession.

The case is typical of a certain class of "haunted" houses, those in which the manifestations consist mainly of unaccountable noises. Its chief interest lies in the fact that the report includes first-hand narratives from several witnesses, which it is useful to compare. Some of the witnesses do not appear to have known at the time of their earlier experiences that there was anything unusual about the house, and it is noteworthy that these, so to speak, unbiassed experiences are of a less remarkable character than those reported by persons to whom the supposed "haunting" of the house was well-known, showing that, as might be expected, allowance must be made for the force of suggestion.

It is unfortunate that the house has now been turned into a village club and partly pulled down, so that no further investigation is possible, and, as Mr. Stratton himself says at the end of his report, the case "must for the present rest as one more piece of evidence awaiting explanation, and waiting also to take its share in the building up of a general theory of haunting."

Reports of somewhat similar cases and comments on them will be found in Jour. S.P.R., Vol. V., pp. 331-352, The Haunted House at Willington, and Proc. S.P.R., Vol. X., pp. 340 ff., Report on the Census of Hallucinations: Noises in "Haunted" Houses.—Ed.]

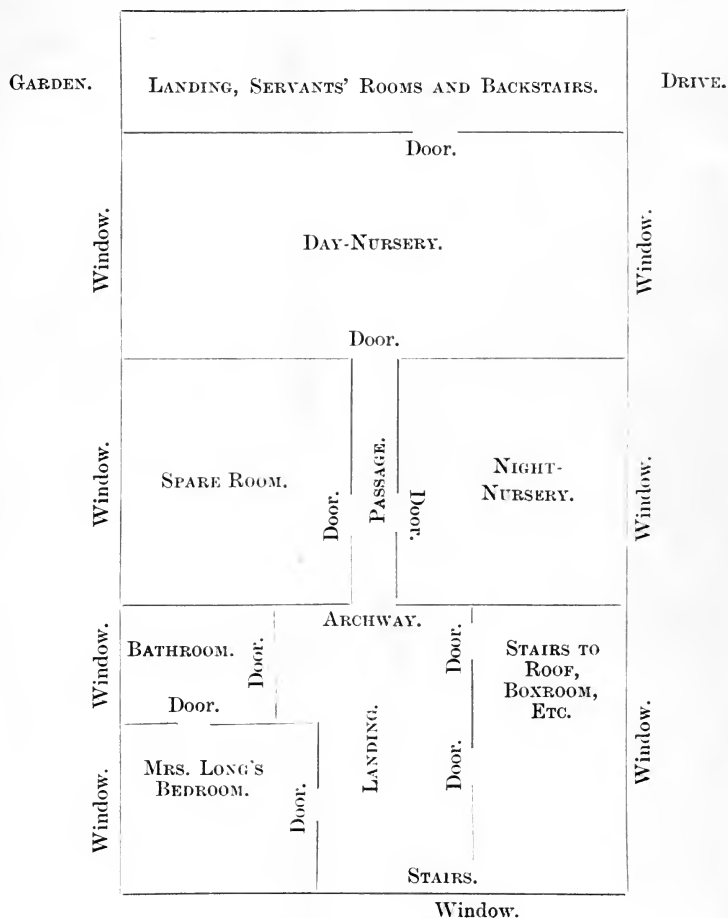
THE house concerned in the following narrative is a country house about a hundred years old in a Midland village. Nothing is known of any previous history of haunting, nor is anything known of any past happenings in the house which would, according to ordinary superstitions, suggest cause for

the unpleasant experiences which befell the late tenants. And yet during the past twelve years,—Mr. and Mrs. Long (pseudonym) bought the house and lived in it from April, 1901, to June, 1913,—there have been few lengthy intervals of respite from a steady flow of curious and unexplained happenings. The written statement from Mrs. Long upon which the following account is based was obtained for me in July, 1913, by a mutual friend, Mr. C. Sayle, of the University Library, Cambridge. Mrs. Long also obtained six accounts from her husband, various occupants of the house and visitors. These accounts are given below, and they confirm in detail the second-hand statements of their experiences previously sent to me by Mrs. Long herself. Mrs. Long's own account was based on a diary which towards the end of the time was written up every day with details of her own experiences and that of the servants.

The second part of Mrs. Long's account gives a very good idea of the frequency and of the general nature of the phenomena, at any rate for the last few months in the house. It also shows that the more unusual of the experiences fell to the lot of the servants of the house. With regard to that two comments should be made. The first experiences, so far as is known, came to Mrs. Long. Later on her husband and her children shared in them. But it was not until they had been forced to the conclusion that there was something supernatural about the place that they took the servants into their confidence. They had, not unnaturally, been unable to keep servants for any length of time, but in the end Mrs. Long found it preferable to explain the state of affairs to servants after they had been with her for a short time, if she wanted to keep them. During the last six months, when the phenomena were most insistent, the same four servants—all of a trustworthy nature and with good references—stayed with Mr. and Mrs. Long through what was certainly a very trying experience for them all.

The house has now been sold and taken over as a village club-house; it has already been partly pulled down. Nothing has apparently leaked out into the village about the phenomena in the house, and this, if a fact, is not without its bearing on the question of the steadiness and trustworthiness of the

servants.¹ The only known incidents affecting non-residents of the house are given below. I have been recently introduced



PLAN OF PART OF — HOUSE.

(*Drawn from a rough sketch sent by Mrs. Long.*)

¹In response to a letter sent to the village doctor at the suggestion of the Secretary of the S.P.R. the following reply was received:

March 10, 1914.

“I have not heard of anything having happened at [— House] of an unusual nature since Mrs. [Long] left. I regret that I am unable to tell you anything except what I heard from Mrs. [Long], but I believe that very few people were aware that unusual noises were heard in the house; so far as I know, it was not known in the village generally.”

to Mr. and Mrs. Long, and I add to their accounts a short notice which is largely based on answers to my questions.

The following is Mrs. Long's account. In the first part has been included several stories told me in detail by Mr. and Mrs. Long three days ago.¹ Also, parts of her story repeated in other accounts have been omitted here.

MRS. LONG'S ACCOUNT.

(1) My husband and I and children lived in the beautiful old village of ——. Finding our house too small for us, in 1900 we bought a larger house which was quite near to where we first lived. Soon after buying it my husband was ill, and in the year 1901 he was ordered abroad for six months. I therefore went to our new home in April, 1901, by myself with the children and servants. The house, a long two-storied one, was about 90 years old with a delightful old garden. Every one who had lived there before we went seemed attached to the place and there was no story of any description in connection with it.

Soon after I went to the house, I was writing a letter one evening in the day-nursery about nine o'clock. Both doors were open. Suddenly, in the piece of landing by the archway, I heard a loud bang, as if some one had dropped a dumb-bell on to the ground. I was terrified, and rushed through the door to the top of the stairs and called the servants, who were having supper. They all came up immediately and hunted everywhere, but could find nothing to account for it. A few days later I was wakened in the middle of the night by several rappings against the outside wall of my room, near the ceiling. I was very frightened, as I felt that unless some one was standing below and had an enormously long stick reaching nearly to the roof, it could not have been done. The same thing happened several nights and I had little sleep.² We also heard the dropping noise very often.

A few weeks later a friend came to stay with me, but I did not tell her of our experiences. One morning I went into her room before she was up, and she told me she had never been so

¹ My visit to Mr. and Mrs. Long was on September 30, 1913. This account was written out on October 3, 1913.—F. J. M. S.

² The account of these rappings reached Mr. Long on his way back home from New Zealand, and were the first he heard of the business.—F. J. M. S.

frightened in her life,—that at 12 midnight the night before she had just put out her light when there was the most terrific bang by the side of her bed. She was petrified for a minute, and then lighted her candle, expecting to find that some picture or something had fallen. She looked everywhere, but everything was in its usual place. I may say that, as a rule, she did not know what nervousness meant.

Having had no ghostly experiences hitherto, it was a long time before we allowed ourselves to think there must be something uncanny about the house. However, as time went on, we were obliged to recognize the fact. About every two or three nights we awoke without knowing why, and then we would hear some one walk down the landing and hear the swish of her skirts, and she would walk past our door, creak a board, as it were, and go on down the front-stairs, and sometimes we would hear a voice. In the day-time we tried to make a board creak outside our door but never succeeded. Other nights we would hear voices close up against the window, some one moving about in the room beneath us, the sound as of a ladder put against the window and of some one climbing up very heavily, and sometimes we would also have our door-handle turning slowly in the middle of the night. The strange part of it was that we always woke suddenly, feeling very frightened, and then heard something. We all heard several times the sound as if heavy boxes were being dragged all over the roof and then banged down; or one night we would wake and hear a sound as if a lamp was being smashed to bits close by, or else one heard doors opening and shutting.

In the night-nursery the nurse heard frequent rappings, bangs on the iron-work at the head of her bed, chests of drawers being forced over and violent blows struck on various pieces of furniture. In the night-nursery our children used to hear some one rushing up and down the piece of landing leading to it soon after they were in bed, at 6.30 p.m., and our little girl used to ask us very nervously what it was. At the time we thought she had imagined it, but years after we found how true it was.

Another night when she was in bed she was frightened by hearing constant groaning coming from just below the open window. I went up to her and told her that her father and I were downstairs and that we should hear if anything was wrong. When I went down and told my husband he said that he had heard some curious groaning noises, but had said nothing. We went up to the little

girl again, and suddenly there came a most terrible groan as from a man in deadly agony, just below the window. My husband looked out, fully expecting to see some one terribly hurt lying outside, but could see nothing, though it was a beautiful summer night; the need to look to the nervous and crying child, whom we took into our room for the night, prevented him from carrying out his intention of going out into the garden to see what was wrong. We never knew of any reason for the groans.¹

Some days we had the feeling of the most terrible depression,—we all had it. About 1909, when my husband was ill in bed with influenza, I was sitting with him about 6 p.m. one summer's day and I kept hearing the most strange and uncanny noise as of some unknown animal underneath my wardrobe. It went on at intervals for about a quarter of an hour, and at last I spoke about it, and my husband said he wondered how long it would be before I said anything, as he too had heard it. I got up and looked under the wardrobe but could find nothing, and as I was going towards the door the noise seemed to follow me, and whatever it was gave a final shriek and it was all over. It was most uncanny.

Another night when my husband and I were reading by the drawing-room fire, sitting on either side of the hearth, we heard an old man's asthmatic cough close to us on the hearth, apparently proceeding from the centre of the fire which was alight. One Sunday night every one had gone to church except my husband and my little boy, who was in bed upstairs; the latter thought he heard some one on the landing and very pluckily went out to see who was there. He was walking towards the nursery when he heard creaking footsteps following him, and he screamed so, that my husband rushed up and found him terrified.

When our younger girl was six or seven, she had not long gone to bed in the night-nursery one Sunday evening when she saw something black standing at the side of her bed. For a minute she thought it must be the governess, when suddenly she saw her little brother jump on the bed in his pyjamas. She said, "He had not any feet and he seemed to go away all grey, and I screamed and screamed 'cause I knew that he was at school, and I shall write and tell him he's very naughty and he's never to do that again."

¹This occurred before Mr. Long at any rate had any thoughts of the supernatural. He went to the window, not doubting in the least that there was a person outside in fearful pain.—F. J. M. S.

The boy had gone back to school on the East Coast a few days before—a week late, having been ill. Our little girl talked of it for weeks after. She was, of course, much frightened at the time, and gave me the account I have just given directly I came from church. The governess was fortunately in the next room and had gone to her at once.

As time went on we had so little peace that (about two years ago) we decided to ask the advice of a well-known priest who had had much experience in these matters. He came over and read certain prayers in each room in the house and sprinkled holy water into every corner. On returning that same night there was a most wonderful feeling in the house as of intense rarity of atmosphere, all ghostly feeling had gone out of the house and for nearly a year we had absolute peace, and then the occurrences began again.

On one occasion I had a friend (a sister-in-law) staying in the house—our little boy had also a school friend staying there—and I had gone by train leaving her at home; I must mention that we were having a children's party two days later. I got back that day about four o'clock, but it was not till the evening that my friend suddenly said, "What a charming maid you have got in to help at the party." I stared at her, and she looked rather puzzled and said, "I have never seen a more delightful face." I then told her that I had not got in any one extra, and she told me that she was coming downstairs at twelve o'clock that morning and this girl was doing something at one of the stairs—that she was in a deep pink zephyr dress and pretty apron with no cap on, and her hair on the top of her head, and that she had the most happy and beautiful face. My friend said, "I should know her anywhere." She then owned that the figure did not move nor look at her as she passed, and, as my friend naturally thought she was just an extra maid, she did not speak to her, but walked on downstairs and went into the drawing-room. The little boy staying with us said he saw her too, but no one else in the house saw her. We have since always spoken of her as "the Pink Maid." It was a strange coincidence that only the night before my friend had said to my husband and myself that if she could only *see* something she should believe in ghosts, but that she herself had never had an experience. Many uncanny noises were heard that night.¹

¹In reply to a request for a confirmatory account this lady writes to Mrs. Long [in a letter received July 11, 1913], "I thought of writing out the ghost experiences yesterday, but last night I was surrounded by fears and

We left in June, 1913, and from January to June we had a terrible time. Strangely it dated specially from the time we had an old pump in the scullery taken up, and we began to wonder if the strange happenings in the house had anything to do with the well. We had four servants in the house, all with excellent references, and they will each vouch for the truth of the following incidents. Two of them were very sceptical of the ghosts, having never had an experience themselves, though the other two were suffering badly.

(2) THE LAST SIX MONTHS.¹

July, 1913.

. . . After this the parlour-maid, who had had no experiences during the four months she had been with us, slept in the same room [as the sewing-maid],² and they both woke, and both heard a mad rushing or dancing up and down the landing and in the coat-hall underneath, and also heard notes of music. I happened to be awake very late and my door open, and the landing seemed to me full of distant sounds, and I heard notes of music, and the jangling together of stirrups, as it were.

One Saturday afternoon my husband and little girl and I had been motoring, and had just had tea. A maid was coming through the hall as it was beginning to get dusk, and she saw some one in grey going upstairs round the bend of the stairs. She thought nothing of it, as she thought it was my husband in his usual dark grey suit, and was much surprised when she went on into the drawing-room to fetch the tea things to find us all three there. The parlour-maid was out, and this girl was an unimaginative under-servant aged 17. . . .

At supper one night the old cook, who prided herself on not discomforts, so resolved to have nothing to do with any research or to think about spirits. I acknowledge their presence, of course, but I will do nothing to arouse them. I don't think it leads to any good, and I wish you would not do it either. You may, of course, quote anything I have told you, and I think you remember as accurately as I could. Please don't think I want to be disobliging. I don't want another night disturbed, and I felt it as a warning."—F. J. M. S.

¹The second part of Mrs. Long's report includes an account of the experiences which various servants had at this time. Since first-hand accounts of many of these experiences are given later, Mrs. Long's report of them is omitted.—Ed.

²For the sewing-maid's account of her experiences, see below.

believing in ghosts, said, "Oh, nonsense; if the ghost comes to me, I shall shake hands with him," and laughed and jeered.

That same night she woke suddenly (this is always about 1 or 2 a.m.), and saw coming towards her from the window a tall, black shadow. It leaned over her, and with a very long hand clawed her backwards and forwards across her chest over the bed-clothes—then waited a few seconds, and did it again, and she screamed. Then it seemed to lie on her, and hold her down.

Two nights after, her wrist, which was under the clothes, was seized, and held so tightly she could hardly move her arm for a day or two. We then took her out of that room for three weeks, when she felt brave enough to go back, but she never laughed at them again. . . .

On March 25th and 26th the house seemed to be alive all day and night. In the nursery in the morning, the wardrobe was hit with a great bang, and the sewing machine box was hit as if with a whip. Close to where the sewing-maid sat she heard, as it were, a dog getting up with floppy ears and shaking himself. The girl went down into the kitchen feeling nervous, and when there all four servants heard some one walk through the nursery overhead, and stamp on the landing. At night there were sounds as if two people were fighting on the landing, and they heard the sound of the blows. Loud bangs were also heard all night long. The next day when we were out, as the maid was cleaning the dining-room window, there were constant loud hits on the oak-table as if some one kept hitting it, and nearly all day long some one walked up and down the landing when there was no one upstairs.

On March 27th, 1913, at 10 a.m., when the maid was doing my room, there were constant raps at my door, as if some one were rapping with a flat hand, and she felt that some one was by her side all the time she was sweeping. . . .

One evening about 7 p.m., I was sitting in the nursery, and there was a sound as of a stick snapped in two just in front of my nose. All who were in the room heard it, and wondered what I had done, and I looked to see what *they* had done. They said that there had been a shadow on the ceiling just over where I was sitting just before, but they had not told me.

That night the sewing and parlour-maid slept in the same room, in the night nursery, and all night long great chattering was going on underneath in the coat-hall, and they heard loud trumpet blasts

nearly all night long, then something very heavy seemed to fall, and all was quiet.

Loud bangs were of frequent occurrence. One afternoon my little girl of ten was in the day nursery with the sewing-maid, and some one whistled in the room. My little girl of course said "Whatever's that?" and soon after she said, "Well, if I believed in ghosts, I should say it was a ghost." (She knew nothing about it.) . . .

One night when all the servants had gone to bed, my husband and I were in the drawing-room about 11.20 p.m., when I heard my little girl of ten call "Mother," and yet not very loudly. I went upstairs at once, and she said, "I only called you, mother, because I heard you come upstairs, and go past the door; but wasn't it you, mother? Because I couldn't understand it when you called 'Yes' from downstairs." No one had been upstairs, as we had had the drawing-room door open, and could see the stairs; this often happened.

During the last few weeks beautiful singing was heard by the servants very often on their landing—on one occasion three of them were together. They said it was like many voices singing some most beautiful tune which they did not know, and the evening they heard it they kept seeing "shadows as of people" moving about. . . .

One morning in June, when the parlour-maid was doing my room, my voice said to her quite distinctly from by the chest of drawers, "P—," but I was in Birmingham, and later on that morning they heard some one come upstairs and go into my room and the bathroom, and thought I had come in, but I had not. They went to see immediately if any one *was* there, as we always did. My voice is very often heard calling some one when I have never called, and in all parts of the house, where you could not hear if I did call. One morning I went upstairs, and, thinking the maid was in my room, I said, as I turned in, "Edith," and her voice said quite distinctly, "Yes, madam," but she was not there, so I went into the next room, feeling sure she was there, and said, "Oh, will you . . .," but there was no one there. A few minutes later she came up the back stairs, nowhere near where I was, as she had been fetching some coal, and of course had no idea I wanted her.

One night in May I woke for no reason, and at once wondered what woke me, and then heard a voice close to me say, "What

would you say if he did?" Another night, when all the servants were at supper, they heard loud and terrible screams from the old pump in the scullery, and beating against the boards, and at last rushed terrified to us in the dining-room, and we went immediately, but always directly you begin to listen the noises stop. . . .

I have omitted to say that during the last ten days before we left my husband and I were both writing in the dining-room one night. The hall lamp had been lighted since 8 p.m., and had been a nice, bright light all night. Also, if a lamp is going to flare up, it does it soon after it is lighted, or if some one has turned it up too high, or if there is a draught. At 10.15 I happened to go through the hall, and specially noticed what a nice, clear light the lamp was giving. At 10.30 we heard a smash, rushed out, and the lamp was flaring up, and the chimney broken. We felt it most strange, and after putting it out, we went on with our writing. We had two large Belge lamps on the table. One gradually kept going lower, in spite of our turning it up, and gradually went out altogether. I, of course, tried to think it had not been filled, though I practically *knew* it had been. Presently the other one did the same thing, so we went to bed. The next morning the lamps, which *had* both been filled the morning before, had plenty of oil in, and the wicks were all right. A few nights after, my husband, who always puts the lamp on the landing out himself, last thing, says that that special night he even *thought* about it specially as he put it out, as we were rather uncertain about things, wondering if the spirits were going to set us on fire.

Next morning the parlour-maid came out of the night nursery soon after 6 a.m. (she slept there, as the sewing-maid was so nervous), and saw the landing lamp flaring up, and moved right to the very *edge* of the chest, where it is never put, so that in another minute it must have fallen on to the carpet just outside our bedroom door. She quickly put it out, and could not make it out, as my husband *never* forgets that lamp.

For weeks past the nursery lamp would be left an ordinary medium light, whilst the servants were at supper, and when some one next went up it had been turned nearly out, and yet the same lamp would burn all night long in the night nursery. They all slept with a light the last few months.

There is no question, "the spirits" very often tampered with the lamps.

The sewing-maid told me that before she knew about the house she had written to her friends, and said she *could* not understand why the servants at our house stayed up so late—that she often heard them walking about in the coat-hall underneath her room between 1 and 2 a.m. Later on one of these friends came to us as parlour-maid, and heard “the walking” herself, and had various other experiences.

We have heard nothing of any occurrences since we left so far, and the caretaker, who is already appointed, is to live in the man’s cottage, so no one will be living in the house itself any more. No villagers know about it.

[Signed] M. LONG.

The following is Mr. Long’s account:

August 21, 1913.

During the twelve years we lived at [— House] I had very many peculiar experiences, which could not, I think, be accounted for by natural causes. I am naturally sceptical, and for a long time refused to believe that any experiences encountered by others of my household could not be explained by ordinary causes. I frankly admit that my opinion in this respect would have remained unshaken but for my own personal experiences, and I was ultimately forced to the conclusion that they could have no other than a supernatural origin.

It is impossible for me now to give in writing more than a few of my own experiences.

In November, 1908, I was staying with my wife and children with some friends near Wrexham. I returned home by myself, leaving them there. On reaching home I found a good many business papers and letters awaiting me. I had dinner and went to bed, probably about 11 o’clock, taking my correspondence with me. I got into bed, lit my pipe, and was soon absorbed in my correspondence. In about probably half an hour I distinctly heard some one walk down the passage and into the bathroom, adjoining my room. The walk seemed to be that of a woman. There are two doors into the bathroom, one from the landing, and one from my bedroom. I at once jumped out of bed, and unlocked and opened the door leading from my room to the bathroom, taking with me a lighted candle. No one was there, and I quickly passed through the bathroom to the landing and the passage, but clearly no one was there. I said, “Who’s

there?" but got no reply. I got back to bed and was soon at my reading again. I had read for probably another half-hour when I heard voices at my window. They appeared to be men's voices, and they sounded as if they were just outside my window. I remember thinking that any way this was real enough, as the voices were quite distinct, and I wondered if my Works were on fire and a messenger had been sent over in the night from B—— to fetch me. I once more got out of bed and opened the window, only to find it raining and blowing hard, and I at once recognised that the sound of even loud talking in the garden below could not possibly reach me in my room, above the noise of wind and rain. I got back into bed wondering what it could all mean, when I heard a woman's shrill, uncanny laugh from the garden below. At the risk of provoking ridicule, I must describe that laugh as devilish and unearthly, and for the rest of the night I kept my light burning.

On another night I sat up fairly late reading, my wife having gone to bed. Probably about 12.30 or 1 o'clock a.m. I put out the light, locked the dining-room door, and was about to cross the hall with the object of putting out the hall lamp, when I heard a voice proceeding from the hall ceiling. It was a woman's voice, very sweet and appealing, and I tried hard to hear what it said, but could not catch any of the words. It was not unlike my wife's voice. I put out the light and went upstairs. My wife was awake, and I casually asked her if she had called to me, but it was evident she had done nothing of the kind.

Another night at about the same spot in the hall, I felt an icy cold wind pass over my face. This was not any ordinary draught or anything like it. Of this I am convinced. No doors or windows were open.

On another occasion I slept in a room called the spare-room. I awoke suddenly, and after about a minute I heard a distinct knock on the door. I got up and opened the door, but no one was there. The next night I awoke again, and directly afterwards I heard a noise like a motor-horn under the bed. I lit a candle and looked everywhere, but could discover no explanation. Shortly afterwards I heard a loud crash, as if a heavy stone had been thrown at the looking-glass. I looked round the room again, but nothing had fallen, nor could I find anything that could possibly afford any explanation of the noise.

On another occasion I woke very early, about 5 o'clock. It was

quite light, and I was surprised to hear the sound of children's voices proceeding apparently from the garden below. From the sound there might have been twenty or thirty children, all talking together. I looked out of the window, but, of course, there was no one there, nor was it likely there would be, as it was far too early.

[Signed] J. LONG.

At my interview with Mr. and Mrs. Long, the former confirmed the stories in his wife's account in which he also was concerned, and added several others which he had not had time to write out in his own account. These are given below :

One night, after noises had been heard in the garden, and as there was some reason to believe that burglars were working in the neighbourhood, Mr. Long, the local policeman, and the gardener were sitting in the dining-room discussing what was the best line to take in the matter. There was no light in the room, so that the alarm should not be given to any possible marauders, and there was no question of the supernatural in Mr. Long's mind at that time. While they were talking there sounded on a wine cooler—which stood as a coal-hod on the opposite side of the fireplace to the gardener and policeman—a most tremendous smash as though it had been struck violently with a very heavy stick. The gardener and policeman walked across to it and examined it, but there was no sign of any dent or mark on it.

Another night something appears to have badly frightened the horse in its locked-up stable. For the following morning Mr. Long was called up early by the groom to look at the horse. It had broken its headstall in the night, cut itself badly about the head, knees and sides, and bumped its eyes till they were swollen badly. The horse was really a wreck and had to be sold. The veterinary surgeon who was called in said that "the animal must have been thoroughly frightened." The same night was a disturbed one for Mr. and Mrs. Long; and also the groom in his cottage—a hundred yards away from the stable—heard a noise as though a heavy lamp had been thrown to the ground and smashed. In reference to the question of the possibility of the horse being disturbed in the same way as the occupants of the

house, it may be mentioned that the house dog showed signs of disturbance only through markedly avoiding certain rooms.

Another curious experience of Mr. Long's was the following: One Wednesday evening he came home from business and went upstairs for a wash and to see the children. From the end of the passage leading to the night-nursery he saw the cat on the table in the day-nursery helping itself to the children's supper. He went in and drove the cat away, calling out, "I say, the cat's on the table again." "Yes," came the answer in the voice of Miss H., the governess. Miss H. was in church at the time, and there was no one in the room.

Other experiences of Mr. Long include the rattling of the front-door chain one night, and a curious rattling against the wall of a picture on the staircase one very still day when Mr. Long was just going upstairs. Once when standing carving he seemed to catch sight through the open door of a dark bat-like creature flying out of the hall into the drive. Mrs. Long had a somewhat similar experience once later when waking after lying down for a rest upstairs. It was only after hearing of her experience that Mr. Long repeated his. On one occasion when Mr. Long was in the bathroom adjoining his bedroom, with the door between the two rooms closed, he heard a loud bang on the door. Mrs. Long, who was in the bedroom, noticed nothing. On another occasion, just as Mr. Long was going off to business, he called out to his wife, and she appeared to answer "Yes." But he could not find her for some time, as she was out of earshot at the far end of the house, shut up in the larder and talking to the cook.

The sewing-maid's account (abridged) is as follows:

[Received in August, 1913.]

My first experience (but I did not know I was in a haunted house) was that I was awakened by something which was pressing me down into the bed. The feeling was most deathly. After that I often heard people talking downstairs, and bolting and chaining the front door, after every one had gone to bed. . . . Sometimes a woman walked the landing, swished her skirts as she passed my door, sometimes gave the door a gentle tap, another time it would

be a loud knock. There were often sounds of a woman crying, sometimes laughing. One morning I was awakened and I saw a woman's face looking at me. . . . Another morning . . . I saw a face again. . . . Again another morning, when I woke, there was a tall woman stood by my bedside. She was dressed in grey, something thin, which seemed to cover her right over from her head. . . . Mostly every night my bed was shaken, the furniture all seemed alive . . . even the china on the washstand would all crash together. . . . Once in the night "it" spoke to me. I had been making up my mind to go to a certain place. I was lying in bed thinking about it, when a voice very clearly called me by name, and said, "Don't go, whatever you do, don't go." . . . Another time I heard a bird whistling, also a cock crowing. . . . I have also heard singing and music being played, but when you stopped to listen it always seemed to get higher and higher and drift away. . . .

[This account is unsigned, but the maid's name and address have been given to us.—ED.]

Miss S., the housekeeper, who lived at — House for five years, reports that once, when she and a friend were in the nursery about midnight, they heard "a dreadful noise on the landing outside, like the flapping of the wings of a huge bird." They went out on to the landing, but could see nothing. On another occasion, when she was sleeping with Mrs. Long's little boy, she was awakened by hearing "a dreadful noise, like something very heavy falling. She got up expecting to see that the boy had fallen out of bed, but he was fast asleep. "The room was filled with a sort of blue smoke and smelt strongly of sulphur. There was no fire in the room at the time." Nearly every night she was awakened by noises of different sorts, lights flashing underneath the bedroom door, "sounds as if some one were dragging heavy furniture overhead." All the sounds took place about the same time, namely 2 a.m.

One afternoon in November, when she was in the garden, she saw what she "took to be a man looking out of the drawing-room window." He turned as if to sit at the piano, so she thought it was the piano-tuner and went to speak to him. On entering the drawing-room and finding no one there, she was greatly surprised. She had felt so sure it was

the piano-tuner that, on entering the house, she had asked the maid "whether she had given the piano-tuner a clean duster." The maid had seen no one, and Miss S. had the whole house searched, "but no one could be found." One night in November, 1911, when sleeping in the spare room ["the worst room in the house"], Miss S. "had the strange feeling of some one trying to strangle" her. She "distinctly felt the fingers pressed round [her] throat." The feeling lasted about half a second.

The following account was given by a nurse, who attended on Mrs. Long:

[Received in August, 1913.]

On Nov. 10, 1908, I went to — House in the capacity of nurse to Mrs. Long, who was in bed with a form of heart trouble all the four months I spent there.

My patient's room and the nursery were at opposite ends of a corridor, and my bedroom was between the two. Mrs. Long's youngest child was always put to bed in the nursery, and late at night (generally between 10.30 and 11) Mr. Long used to carry her into his wife's room after my duties were ended and I had gone to bed.

I had been in the house some weeks when one night I was awakened by footsteps going along the corridor, and the distinct creak of a board as the foot pressed it just opposite my door. A few seconds later a clock struck twelve. In the morning I remarked, "Mr. Long was very late fetching Hope last night." Mrs. Long asked: "What makes you think so?" I said, "The clock struck twelve just as I heard him." She returned some evasive reply.

Shortly after that a distinct tap on my door in the night roused me. I called out, "Yes, Mr. Long." On the few occasions when my patient required my help after I had gone to bed, Mr. Long was in the habit of tapping and immediately saying that Mrs. Long would like me to come to her. Instead of the usual reply the tap was repeated. I at once rose and went to the door. No one was there. Feeling quite sure that the tapping was a real call, I went quickly to Mrs. Long's door and listened for some time. There was no sound, and I retired much puzzled. I spoke of this to Mrs. Long, but she again returned an evasive reply. Very soon after this I once more heard footsteps in the night and

the creak of the board outside my door, and this time it happened as the clock struck two. I was concerned, thinking the late hour very unsuitable for Mrs. Long, and I spoke about it in the morning. Mrs. Long then asked me if I ever heard the board creak during the day. I said "No," although I walked over it practically every hour. I went then and there, tried all the boards several times, and could not make a sound with any of them. I am not quite sure whether Mrs. Long told me then that mysterious sounds had been heard in the house, but it would be about this time that I began to think there was some supernatural agency at work.

One day I was sitting at work in the nursery, when I heard Mrs. Long's voice call "Nurse, nurse," most distinctly. I ran along the passage and went quickly into the room to my patient's surprise. I felt it almost impossible to believe she had not called. The house was absolutely quiet, and I think this puzzled me more than anything which had happened. A few days later, finding the housekeeper was not at liberty to attend to Mrs. Long's bell during my walk, I asked the housemaid (a new-comer who had only arrived a few days previously from Essex) to go up if she were wanted. I returned to find the girl greatly disturbed. "I've done almost no work, nurse. Mrs. Long has been calling to me. I've been up at her door a good bit of the time, I got so nervous." "Do you mean ringing her bell?" I enquired. "No; calling my name."

It would have been an absolute impossibility for any one in the servants' offices to hear a *call* from Mrs. Long's bedroom. I did not want to arouse any suspicion in the maid's mind, and I told her she probably would not be asked to do this again, and not to feel worried.

The creak of the board, the footsteps in the corridor, and the tapping on my door were fairly frequent occurrences. I thought a good deal about these things, but never had any sensation of fear. I had never been to [the village] before, knew no one there, and no one had told me a word about any unusual happenings in that house until I had had the distinct experiences of my own.

I should add that during the last month of my stay there the youngest child slept in my room, and the two others returned from school for the holidays. To the best of my belief I heard no noises which could not be reasonably accounted for during that time.

[Signed] M. E. I.

A visitor staying in the house, Mr. W., had the following experience:

July 20, 1913.

The following is an account of an experience when sleeping at — House some time ago, the exact date I cannot remember.

I am not in the habit of seeing or experiencing such things, and, at the time, was not thinking of anything of the kind.

I am a very sound sleeper, and, unless ill, invariably sleep soundly all night, and am not easily wakened.

I went to bed about 11.30 p.m., or midnight, and fell asleep at once. At 2.30 a.m. (I looked at my watch at the time) I was suddenly woken up, and sat up in bed. At the same instant I heard my bedroom door open, and "something" came into the room. I neither saw nor heard it, but could "feel" it, and could tell its exact position in the room. It moved round the wall of the room and round my bed, round the other wall and out of the door, which I heard close again. I could feel its presence in the same way that a person with their eyes shut would feel a hot or cold object approaching or receding. I called out "Who is that?" but without reply. I got out of bed and struck a light, but could see nothing unusual. I tried the door, and found it latched. I looked out, but could see nothing.

The room I was in was the spare room, which I have slept in several times, but have never experienced anything unusual except at this time.

[Signed] V. W.

Another visitor, the wife of the local doctor, writes as follows:

July 12, 1913.

On an occasion recently when I had tea with Mrs. Long in the drawing-room at [B— House] I certainly had some unusual experiences, which I will do my best to describe.

While we were talking I distinctly heard a quiet moan from the corner of the room where the piano was placed. A few minutes later, while we were conversing, I was looking, without any intention, at the wall just above the piano when I saw what appeared to me to be a ball of vapour, about the size of a golf ball, float slowly across the wall just above the piano and then disappear.

I must confess to some very creepy feelings after that. I felt compelled to turn round when I was standing near the door, as if there was some one behind me.

This was only my second visit to the house. I have never had any such experiences before.

[Signed] M. T.¹

One other experience remains to be told. It was the only one in which any members of the village were concerned, and except for the two boys themselves, no one else appears to have been excited by it. One night the newspaper boys who came round regularly with the evening paper saw an old man in a top-hat sitting on the rockery in the drive. Something about him frightened the boys, and they fled back to the road, when he suddenly appeared to them in the shrubbery on the other side of the rockery. They ran away, and would never again come up the drive with the paper. Instead they used to go a long way round and come across a field-path to the back of the house.

In response to further queries raised by the Secretary of the S.P.R., Mrs. Long gave the following additional information:

March 2, 1914.

Within the last few weeks my husband heard from the nephews of the people who sold the house to us that they believed that their relatives knew it was haunted—that they were always having the doors rapped and no one there, and they believed the ornaments walked from one shelf to another! But they were not clear what did happen. As we asked at the time and were told by the people who sold it us that they had never heard anything, I am afraid they will not own up now. Other tenants we know nothing of and could not trace. . . .

There is nothing in the garden to account for the noises, no iron bands on trees, etc., nor loose iron fixtures anywhere. We had the roof and everywhere searched, and my husband went up too. . . .

I wrote to the governess, who was so frightened several times, but I never had an answer.

¹It is from the husband of this lady that Mr. and Mrs. Long expect to hear if anything curious enough to excite suspicion amongst the villagers occurs at the clubhouse into which the house is being turned.

That is the whole story so far as it can be gathered together at present. Questions put to Mr. and Mrs. Long elicited the following facts, some of which may have a bearing on the question.

No one, so far as they know, could have had any motive for wishing to drive them away from the house, and certainly the question of the house being converted into a village club was only mooted in the last few months. The manservant several times went on to the roof—in fact all over it—and on to a lower part between the rafters, and there was no trace of rats nor of anything else. In fact, no rats were ever seen in the house. Windows, doors, door handles were all examined in turn, and many experiments were made in looking for loose boards, etc., in the landing. The house is about 45 yards from a main road, and about 600 yards from the railway.

The pump was taken up and put outside simply because the wood looked old. That was only done in March, 1913. The well was thoroughly examined, and a small drag was put down, but nothing was found, though "at times it seemed as though some one was beating against the boards which were laid across it, and at other times shrieks seemed to come from it."¹ The drains were tested in 1906 when the boy was down with diphtheria—of which there were several cases about in the village and near his school. But they were in perfect order. However, to be on the safe side after the boy was well, the drains were all cased in cement under expert advice. It does not seem likely that any theory based upon the effect of poisonous gases in producing hallucinations can apply.

It does not seem possible to trace the phenomena to the presence of any one person. Mrs. Long has her first experiences before her husband comes back. He has his most striking ones when she is away from home. Many servants left at short notice, and most of those who stayed seemed to have in some way a very unpleasant time. Three trained sick-nurses and several visitors had uncanny experiences.

The account of one sick nurse has already been given. A second nurse, when asked by Mrs. Long in July, 1913, to

¹ Letter from Mrs. Long.

write her account, replied as follows in a letter dated July 13, 1913:

"You have asked me to do a very difficult thing for me just now. I will try and do it unless you would do it for me, and I will sign my name to it or copy it out. (Here follows a passage explaining how busy the nurse was.) So would you write it out for me and I will copy it? You can do it *so much better* than I could. If I were not so dreadfully pushed I would not ask you, but make a try. I will put in any little thing you have left out, if you will."

The account was not written out for her. When at the suggestion of the Secretary of the S.P.R. the nurse was appealed to again in March, 1914, she replied as follows:

"I am awfully sorry to say that I really cannot do what you ask me. To be honest with you, I have had so much to occupy my thoughts since I left you that I have forgotten really about the ghost."

The third nurse was only at the house for a few days and has been lost sight of.

Several earlier experiences of Mrs. Long's must be mentioned, which may be important. The earliest thing she remembers at all resembling the events at — House was a sudden awakening one night, the feeling as of a hot breath and the hearing of three knocks on a round Chippendale table in the bedroom. This was long previous to her living at — House. At the previous house she lived in she once on three consecutive nights shared in some curious happenings.

1. One morning early, when lying awake talking quietly to her husband, she heard her elder daughter come running into the room from the night-nursery. "Yes, mother," said the little girl. "I didn't call you," said Mrs. Long. "Yes, you did, mother; I heard you several times." And the nurse confirmed this. The child's name—one of four syllables—was unlikely to be confused with any other sound which might have reached the nursery, and it was heard several times by both child and nurse.

2. The next night Mrs. Long went into the bedroom and found a horrible, unearthly smell. She called some one else in to smell it, and it had gone.

3. On the morning following the next night Mrs. Long had news of the serious illness of a friend. She was going upstairs from the dining-room to tell her husband when she heard the dining-room bell ringing. As she knew that she had just left the room empty, she turned back to see the meaning of the bell ringing, and found the maid coming in with the plates—the natural result of the bell. The room was empty!

The following night Mrs. Long herself was taken seriously ill.

The only experience at all akin to those at — House ever experienced by Mr. Long was at quite another time, once when he heard a decided rap on his door, a rap that was never explained.

Mrs. Long has heard two unexplained noises since leaving the house last June. One was at Harrogate, and was a rapping high up on the wall of her bedroom, and the other was at Redcar. In this latter case she and her little daughter and maid were alone on the top floor of a lodging-house, when she heard a huge bang and kick at the door of her bedroom. She rapped on the wall to the maid's room—the maid was a new one engaged just for the stay at the seaside and had never been at — House—and the maid came through, but the noise was unexplained. As, however, Mrs. Long had possibly told the maid about her experiences at — House, it is not impossible that this noise was a foolish trick on the maid's part. In any case, later phenomena are of less value than earlier ones in deciding whether in any way Mrs. Long can be regarded as the catalytic agent who *started* the phenomena at — House.

An alternative theory is one which found favour for a time with Mr. and Mrs. Long. While in New Zealand, at the time when Mrs. Long entered into — House, Mr. Long took from a Maori temple or "warri," which was "under Tapu" (or given over to evil spirits), a sort of hideous idol. He brought it home and kept it in the hall, and Mr. and Mrs. Long often wondered if it could have anything to do with the noises. A few weeks before they left they took it down and burned it, on the advice of a missionary, and Mrs. Long added that the experiences with the lamps followed this! The late Andrew

Lang should have found in this suggestion a fit subject for a delightful paper.

For my own part, I am free to confess that I have no theory as to the nature or the cause of the phenomena described above. In the first accounts I heard the phenomena were nearly all of one class, auditory, and I was inclined to think of some gaseous exhalation in the house, which induced auditory hallucinations. The pump and the diphtheria fitted in with this view. The careful attention to drains was against it, as also the widening of the range of hallucinations. Then I thought of the phenomena being traced to some one person, and I found that view untenable. The Maori spirits could hardly be expected to begin performing in Mrs. Long's home in an English village long before the figure had been taken back to England and to the house. The hypothesis of "nerves" does not help me, as I still seek for a reason why a large number of different people should have had such attacks of "nerves" at this one house during the past twelve years. No explanation suggested so far seems to meet the case, which must for the present rest as one more piece of evidence awaiting explanation, and waiting also to take its share in the building up of a general theory of haunting.

CASES.

P. 288. Dream.

THE following case of a premonitory dream was sent to us by the percipient, Mrs. Jenkyns, who, in enclosing her account, writes :

99 LEXHAM GARDENS,
KENSINGTON, W., *July 12, 1914.*

I am sending you a very curious experience that befell me two years ago [when we were living at St. Leonards-on-Sea]. If I had not told my dream to five people before it was fulfilled, I should have imagined I might have been mistaken, but any one of those people, with the exception of my husband, who died shortly after, would testify to the truth of my statement.

The account is as follows :

July 12, 1914.

On the 6th of June, 1912, I dreamed my husband and I were staying at an old-fashioned hotel on the banks of the Thames, high up. We were dressing early in the morning, and I had just taken from the dressing table the jewellery I had worn the previous evening, an opal locket and two or three other little ornaments, when a knock at the door heralded the arrival of a chambermaid, who said a friend of mine, Mrs. R., was waiting in a bedroom near, No. 40, and would like to see me. Just as I was, with the jewellery still in my hand, I rushed to No. 40, anxious to learn the reason for so very early a visit, and as I entered the room, the open sleeve of my dressing-gown caught on the handle of the door and jerked the things I was carrying out of my hand on to the floor. Not waiting to pick them up, I went straight to Mrs. R., who was standing in the deep square bay of the window. "What on earth brings you here at such an hour?" I said; "it is only just seven. Anything gone wrong?"

"No," she replied, "but I have always wanted to come down here, and Mr. J. (mentioning a mutual friend) offered to motor me down this morning, and suggested I might have breakfast with you. It was this room I particularly wanted to see, on account of its curious history."

As she spoke I glanced round, and saw a large, square, low-ceilinged room, with paper and carpet all faded into a blur of drab, old-fashioned mahogany furniture, a big four-poster with twisted columns, and white dimity hangings; in the bay, a large dressing-table draped with the same dimity, and curtains at the windows to match.

"Well," I said, "it looks to me like any other old room. What is the history?"

"Some time ago," she began, "a young Hungarian shot himself here, and since then there have been numberless fatalities—two have occurred quite recently. A maid cleaning the room picked up a button. On it was the likeness of a very handsome dark young man. That very day she was knocked down and fatally injured by a motor car in front of the hotel. Soon afterwards a visitor who was put into this room was dressing, and picking up a fallen stud saw the same face pictured on it. He was killed by his own car that afternoon."

"How gruesome!" I exclaimed. "I had better not leave my things on the floor any longer, but save them while they are all right." I stooped and picked up my locket, and to my horror as I looked at it the opal cleared like cigar smoke dissipating, until from a brilliant crystal there looked out at me the face of a young, dark, good-looking man.

"I have seen it! I have seen it! I shall be the next," I screamed, and woke shaking with excitement. The dream was so vivid that I could not shake off the impression, and I told my sisters-in-law at breakfast all about it. Afterwards I described it to my husband, who was an invalid, and his attendant male nurse, as we sat on the esplanade during the morning, and then it passed from my mind.

That afternoon the attendant had as usual gone to his home for an hour or two, and as my husband wished to go out, I started to take him on the front. Very soon after we had left the house, and had stepped from the side walk to cross the road, a van drew in close to me, and a motor cyclist not seeing us, and wishing to keep on his right side of the road, ran into my back, threw me violently on to the top of my head, and fell on me, bicycle and all. I was frightfully bruised and shaken, and my husband, who was in his invalid chair, and powerless to help me, was very agitated—also I was laid by for a month. Strangely enough, my dream did not occur to me until one of my sisters-in-law reminded me of it.

M. S. JENKYNs.

It will be noted that the dream, impressing Mrs. Jenkyns by its dramatic character only, quickly passed from her mind and was not remembered until its premonitory significance was pointed out to her after the accident. It seems clear, therefore, that the dream did not help to bring about its own fulfilment.

The following confirmative statements are from Mrs. Jenkyns's sisters-in-law :

17 REGENCY SQUARE, BRIGHTON, *July 14, 1914.*

I was present at the breakfast table when my sister-in-law, Mrs. Jenkyns, now residing at 99 Lexham Gardens, S.W., related to us her curious dream about visiting at an up river hotel and a friend telling her about a young man shooting himself in the room. My sister-in-law was in, and that a maid had seen his face on a button and was killed by a motor car, the same face was seen on a

stud and the person met the same fate, and a locket my sister-in-law had, had an opal on it and that turned into a crystal with the same face on it, and she screamed and called out—"I have seen it, so I shall be the next," and woke up. We all thought it so curious, as she had a bad accident the following afternoon and we reminded her about having told us a very realistic dream that very morning; the date was early in June, 1912, and I can remember being very interested at the time.

D. M. JENKYNs.

16 BEDFORD STREET, MARINE PARADE,
BRIGHTON, *July 14, 1914.*

I was one of the three sisters present at the breakfast table when our sister-in-law, Mrs. Jenkyns, related her strange dream. As you have probably heard from her, she was knocked down by a motor-bicycle the same afternoon and very much hurt. This is only to vouch for the truth of her story.

ROSE JENKYNs.

MARGATE, *July 15, 1914.*

Re my sister-in-law's dream. It was told to me in much the same words [as the above accounts] at breakfast time, 9 o'clock, and at about 5 o'clock the same day Mrs. Jenkyns was knocked down by a motor-cycle.

EDITH JENKYNs.

Mr. T. J. Lowles, the attendant, writes:

55 CARISBROOKE ROAD,
ST. LEONARDS-ON-SEA, *July 14, 1914.*

Mrs. Jenkyns, of 99 Lexham Gardens, Kensington, has written me to the effect that she has sent to your Society an account of the extraordinary [dream] she had previous to the accident to her on the afternoon of June 6, 1912, when she was knocked down by a motor-bicycle, and that you wish it to be corroborated.

I am a male attendant, and was at that time living with Mr. and Mrs. Jenkyns at 115 Marina, St. Leonards-on-Sea, as attendant to Mr. Jenkyns, and was with them till he died.

I well remember Mrs. Jenkyns telling me of this dream when we were sitting on the front in the morning of the day it happened, also telling my wife what a strange dream it was.

So far as I can remember it was to the effect that Mrs. Jenkyns was staying at an hotel and while she was dressing she was

called away to another room to see a friend; while there she dropped some of her jewellery, at which her friend remarked how unfortunate, and then told her the history of the room, namely how a maid had found a button with a man's face on it and had been killed by a motor car, a visitor had seen the same face on a stud and met the same fate, and then when Mrs. Jenkyns picked up her jewellery the opal in her locket had become a crystal, with the same face looking from it, and she screamed, "I have seen it, I shall be the next," with that she awoke. I was at home when the accident happened, but a friend of mine was on a tram which was passing at the time and he sent me word. I went back at once and found the dream had come true, with the exception that instead of being killed Mrs. Jenkyns was severely hurt.

T. J. LOWLES.

P. 289. Dream.

WE are indebted to Mr. F. Harcourt Page for the following case of a premonitory dream, which resembles in its main features the disaster to three British cruisers on Sept. 22nd, 1914. Too much stress, however, should not be laid upon the coincidence, for when we consider what a large place the war occupies in the public mind, and the likelihood, therefore, of war incidents figuring in dreams, the scope for the occurrence of chance-coincidences is very great, especially in the case of an event so probable as that represented in Mr. Page's dream.

Mr. Page's account, which we reprint from *The Evening Standard and St. James's Gazette* of Sept. 24th, 1914, is as follows :

"THE TAMARISKS,"

EAST PRESTON, SUSSEX.

During the night of Friday last, September 18, I had a dream in which I saw, with extraordinary clarity of vision, a large British warship enticed close to what appeared to be the coast of Germany.

Suddenly, by means of an instrument not clearly revealed, great flames leaped from the ship. Then two other British ships, similar in appearance to the one burning, appeared, hastening to the aid of their sister. They were steaming to their doom.

The first ship was but a lure to the others. A trap had been set, and I could see, in the small German ships that hovered in

the vicinity, intense gratification at the approaching success of their stratagem. I was possessed of a fierce desire to do something, to warn those oncoming vessels of the sure fate that would be theirs unless they stayed their approach. But with that utter sense of helplessness experienced in dreams I could merely watch and avail nothing. As the first ship had become a mass of flame and then sunk beneath the sea, so did the other two share an identical end.

Quite as remarkable as the above is the fact that while still asleep I was seized with the conviction that I must, as soon as I awoke, inform the Admiralty of the dream I had had, imploring them to pass it on to the Fleet in the North Sea, hoping that by being forewarned a catastrophe might be averted.

Needless to say, on the Saturday morning, although I told my friends (they will testify to the truth of this letter) of the remarkable vision I had had, I did not approach the Admiralty. Incredulous myself of such phenomena, I was certain the Admiralty would not heed such a warning. Now, unhappily, it has come all too true.

While I cannot assert that the small German ships I observed were submarines, and further, so far as we know at present, the *Aboukir* did not become a mass of flame before she sank—unless the torpedo from the submarine exploded in her magazine—I think that the dream I had last Friday night of the disaster reported in this morning's papers is correct in nearly every particular.

F. HARCOURT PAGE.

The following official statement regarding the disaster was published in the morning papers of Sept. 23rd, 1914:

His Majesty's ships:

ABOUKIR (Captain John E. Drummond),
HOGUE (Captain Wilmot S. Nicholson), and
CRESSY (Captain Robert W. Johnson)

have been sunk by submarines in the North Sea.

The *Aboukir* was torpedoed, and whilst the *Hogue* and the *Cressy* had closed and were standing by to save the crew, they were also torpedoed.

Mrs. F. Harcourt Page writes:

"THE TAMARISKS,"

EAST PRESTON, Oct. 9th, 1914.

I am able to state that the dream which my husband had of the disaster to three British cruisers in the North Sea he related to me

on the morning of Saturday, Sept. 19th. In fact, he awoke me about 7 o'clock in the morning and told me he had had an extraordinary dream, and there and then described it to me.

But being essentially an unbeliever in such things, and, further, only half awake, I paid slight heed to what he said.

I do remember, however, his clearly saying that he had seen three large British warships sunk in the North Sea by a German stratagem, and that they had become a mass of flame before they sank.

I also remember that he said that in his dream it had come to him that he must write to the Admiralty and tell them, in order that they might, by being forewarned, be forearmed.

Later in the morning I heard him still talking about his dream, but that as for writing to the Admiralty he certainly shouldn't do this, as they would not pay any attention to it.

HELENE M. HARCOURT PAGE.

Mr. Frank Page writes:

BOX RIDGE AVENUE,
PURLEY, Oct. 12th, 1914.

I have been away from home lately, but on my return have found letters from my son, Mr. Harcourt Page, of "The Tamarisks," East Preston, asking me to corroborate a dream he had in connection with the loss by submarine attack of three of our large cruisers off the coast of Holland.

All I can say is this: I was staying with him at the time, and one morning, two or three days before the disaster, he said to me, "I've had a beastly dream about our ships." I said "Oh." He then added, "I distinctly saw some of our big ships sunk by"—torpedoes, I think he said, but I cannot be certain whether the word was torpedoes or submarines. I have no faith in dreams, and consequently showed no sympathy, and thus checked him from saying more, which he was evidently going to do. Directly the disaster happened he wrote home recalling what he had said, which I, of course, remembered.

FRANK PAGE.

COMBINED INDEX TO THE *PROCEEDINGS* AND
JOURNAL.

Part II. of the Index has now been published. It covers the *Proceedings* and *Journal* of the Society from the year 1901 (*i.e.* *Proceedings*, Vols. XVI. to XXVI.; *Journal*, Vols. X. to XV., inclusive), and completes, with Part I., the Combined Index to all the volumes which have been issued up to the present date since the foundation of the Society in 1882.

The Index, Parts I. and II., has been prepared by Miss Christian Burke, and carefully revised by the editor.

Part II. (240 pp. in length) is published for the Society by Messrs. R. MacLehose & Co., The University Press, Glasgow.

Both Parts (bound in cloth, each 7s. net) can be obtained from Francis Edwards, 83 High Street, Marylebone, London, W.; James MacLehose & Sons, 61 St. Vincent Street, Glasgow; and, in America, from the W. B. Clarke Co., 26-28 Tremont Street, Boston, Mass.

Members and Associates of the Society can obtain bound copies of the Parts at the price of 2s. 6d. each, *prepaid*, on application to the Secretary, S.P.R., 20 Hanover Square, London, W., or, in America, to the W. B. Clarke Co., 26-28 Tremont Street, Boston, Mass. All remittances to the W. B. Clarke Co. should be made either by cheque on Baltimore, Boston, Philadelphia, or New York, or by Express or Post Office Money Order; otherwise, a collection charge of from 10 cents to 40 cents will be made.

ERRATUM.

In the *Journal* for July, 1914, p. 267, line 1, for "Ondereozk" read "Onderzoek."

JOURNAL

OF THE

Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Ayrton, F. F. J., c/o Mrs. Stevens, 19 Sheffield Terrace, Kensington, London, W.

Beilby, G. T., F.R.S., LL.D., 11 University Gardens, Glasgow.

Kingsford, Miss S. M., 5 Doneraile Street, Fulham, London, S.W.

Pyke, Mrs. Aubone, The Hermitage, Netley Abbey, Hants.

ANSTEY, CAPTAIN E. C., R.F.A., c/o Messrs. Cox & Co., 16 Charing Cross, London, S.W.

CARTER, LADY, Greycliffe, Torquay.

ELLIOTT, B. H., R.A. Mess, Aden, Arabia.

GLENCONNER, LADY, 34 Queen Anne's Gate, London, S.W.

LIBRARIAN, Public Library, Salt Lake City, Utah, U.S.A.

M'KAY, MRS. ALEX., Mangonui N., Auckland, New Zealand.

SONGHURST, BERNARD, Departamento Almacenes, Ferro Carril Antofagasta á Bolivia, Antofagasta, Chili.

WILSON, Mrs. F. E., c/o The Hon. W. Warren-Vernon, 105 Cadogan Gardens, London, S.W.

MEETING OF THE COUNCIL.

THE 130th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, November 20th, 1914, at 6 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair.

There were also present: Mr. W. W. Baggally, The Right Hon. G. W. Balfour, Sir William F. Barrett, The Rev. M. A. Bayfield, The Hon. Everard Feilding, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. St. G. Lane Fox Pitt, Mrs. Henry Sidgwick, Mr. H. Arthur Smith, Mrs. A. W. Verrall, and Dr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and eight new Associates were elected. Their names and addresses are given above.

The monthly accounts for July, August and September, and October, 1914, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 50th Private Meeting of the Society for Members and Associates only was held in the Council Chamber at 20 Hanover Square, London, W., on Friday, November 20th, 1914, at 4 p.m.; THE PRESIDENT, DR. F. C. S. SCHILLER, in the chair.

MISS H. DE G. VERRALL read a paper on "Some Experiments in Thought-Transference," which will, it is hoped, be published later in the *Proceedings*.

CASE.

L. 1201. IMPRESSIONS.

THE following account of two apparently veridical impressions concerning the war has been sent to us by Miss "Ann Jones" (pseudonym). Other cases in which Miss Jones was concerned have been published in the *Journal*, Vol. XV., pp. 337 ff., and Vol. XVI., pp. 51 ff.¹

The names and addresses of all the persons whose corroboration is given below are known to us, and the dates of the two impressions are recorded in contemporary entries in Miss Jones' diary.

Miss Jones described her impressions in conversation as follows:

1. On Thursday, August 6, 1914, at about 8.30 p.m., she

¹There is a misprint in the report on this case. On p. 54, in the third paragraph from the bottom, read *July* 21, 1912, for *July* 11, 1912.

was sitting in her room, when she became conscious of a feeling of great depression and fatigue, which finally became so overpowering that, in spite of the fact that she was expecting several friends, she lay down on the sofa and sank into a kind of swoon, a state between sleeping and waking, unlike anything she had ever experienced before. Whilst in this condition, which lasted till after 9 p.m., she had an impression of a sinking ship. This impression she related to her friends when they arrived. None of them had at that time heard any news of a naval disaster. One of these friends corroborates this statement as follows:

[Received September 25, 1914.]

I called on Miss [Jones] on August 6th at about nine o'clock. She appeared to be very much exhausted or to be suffering from shock, and said that she had slept in the afternoon and dreamed of a sunk or sinking ship.

E. M. G.

Miss Jones' diary for August 6, 1914, contains the statement:

Had a bad dream of a ship sunk.

In the morning papers of August 7, 1914, the following announcement appeared, having been issued by the Admiralty on the previous evening:

In the course of reconnoitring after the minelayer *Königin Louise* was sunk this morning, the *Amphion* struck a mine and foundered. . . . Paymaster Gedge and over a hundred men were killed. The captain, 16 officers, and 135 men were saved.

From later accounts it appears that the *Amphion* sank at about 7.30 a.m. on August 6.

2. On Saturday, September 5, 1914, Miss Jones returned to her flat about lunch time, after calling on a friend. She felt depressed and was unable to eat anything. At about 2.30 p.m. she lay down and again sank into a kind of swoon, which lasted till 7 p.m. At about 5 p.m. she tried to rouse herself to make some tea, but could not. During this time she again had an impression of a sinking ship, "a disaster in the North Sea." She mentioned to a friend, Miss H., whom she saw at about 2 p.m., that she felt very tired, and she

related her experience to another friend, Miss A., who dined with her that evening.

To these same friends Miss Jones subsequently mentioned the fact that on Sunday, September 6, 1914, at about 6 p.m., she had a strong impression that the allied forces had that day achieved a distinct success.

The following corroborations of this statement have been obtained:

(1) Miss Jones' diary has an entry on September 5, 1914:

Had a dreadful drowning sleep.

(2) Miss A. writes as follows:

September 11, 1914.

On Saturday, September 5, I went to dine at 7.30 with Miss [Jones]. She told me she was feeling extremely exhausted, having eaten nothing for some hours. She had lain for some hours in a heavy sleep, out of which she was powerless to arouse herself. She had a strong impression towards the end, or at least during this species of trance, of the sinking of a ship. She felt sure we should hear very bad news, and asked me to recollect the date and nature of her experience.

On Sunday night Miss [Jones] wrote saying she felt much better, and was sure we should hear good news shortly.

E. W. A.

The letter from Miss Jones to which Miss A. refers runs as follows:

Sunday Evening.

... I think there'll be better news now. I had such a lightening about six o'clock this evening.

(3) Miss H. writes as follows:

Sept. 8, 1914.

On Sunday evening (Sept. 6th) between six and seven o'clock Miss [Jones] came to tell me that she felt *certain* the Allied Forces had achieved success. She felt perfectly different, for on Saturday afternoon (5th) she had been dreadfully depressed, and had a heavy sleep.

H. H.

Two disasters at sea occurred on Saturday, September 5, 1914. The chief of these was announced by the Admiralty on September 5 at 11.15 p.m., as follows:

H.M.S. Pathfinder, Captain Francis Martin Leake, struck a mine to-day at 4.30 p.m., about twenty miles off the East Coast, and foundered very rapidly. The loss of life has probably been heavy.

At 1.30 p.m. on Sunday, September 6, 1914, the Press Bureau issued the following announcement:

The Admiralty announce that the Wilson liner Runo was sunk by a mine at 4.35 p.m. yesterday, about twenty miles off the East Coast. All the crew and passengers were saved except about twenty Russian emigrants.

It will be seen that both these disasters occurred at about the same time, 4.30 p.m.; that is to say after Miss Jones' "trance," or whatever it should be called, had begun, but probably before or at about the time that she had an impression of a sinking ship. In this connection it should be noted that an earlier dream of Miss Jones', which is reported in the *Journal*, Vol. XVI., pp. 51 ff., appears to be of a premonitory character.

As regards Miss Jones' impression of some marked success for the allied troops on Sunday, Sept. 6, 1914, the following extract from Sir John French's despatch of Sept. 17, 1914, is of interest:

On Saturday, Sept. 5, I met the French Commander-in-Chief at his request, and he informed me of his intention to take the offensive forthwith. . . . He requested me to effect a change of front to my right. . . . These combined movements practically commenced on Sunday, September 6, at sunrise.

There was no mention in the news published on Sept. 6, 1914, of any advance on the part of the Allies. The official reports from Paris published on that day say:

On our left wing the enemy appears to be neglecting Paris in order to pursue an outflanking movement.

The enemy reached La Ferté-sous-Jouarre, and passed Reims, proceeding along to the west of the Argonne Hills. . . .

And later:

The German army continues to deviate from Paris, and still pursues the south-easterly movement which was commenced two days ago.

According to reports which have been received, the enemy's troops have evacuated the Compiègne-Senlis region.

Miss Jones' impression therefore was correct, and went beyond what she might be expected to infer from previously published statements.

It is, however, of much less evidential value than the other impressions, in proportion as it relates to much less definite events.

Miss Jones has had two or three other impressions of events connected with the war on land which seem to be more or less correct, but for various reasons they cannot now be made evidential, and therefore no report of them is given here.

As we pointed out in regard to a case which we published in our last *Journal*, it is not unlikely at a time of public anxiety such as the present that people should have impressions of disaster. But two considerations lend a particular interest to Miss Jones' case, and increase the probability that there is something in it beyond chance-coincidence:

(a) Miss Jones has had *two* impressions of naval disasters, and both correspond approximately in time to the *only two* disasters which had befallen the British Fleet up to September 5, 1914, the date of Miss Jones' second impression.

(b) These impressions derive a special significance from the marked physical effect which they produced, an effect amounting to temporary prostration. Miss Jones was in good normal health at the time, and has had no similar experiences before.

PSYCHO-THERAPY AND THE WAR.

THE present moment seems suitable for drawing the attention of the Society to two organizations which aim at alleviating the mental strain and shock caused by the war. These are (a) Lord Knutsford's scheme for a Hospital for Soldiers; and (b) the Medico-Psychological Clinic, which was established a few months ago at 30 Brunswick Square, London, W.C.

(a) Lord Knutsford's scheme is in progress, and will be, it is hoped, shortly in operation. It is best described in the following appeal, which was inserted in the Press by Lord Knutsford on November 2nd, 1914:

There are a certain number of our gallant soldiers for whom no proper provision is at present obtainable, but is sorely needed.

They are men suffering from very severe mental and nervous shock, due to exposure, excessive strain, and tension. They can be cured if only they can receive proper attention from physicians who have made a speciality of treating such conditions.

These men are quite unsuitable patients for general hospitals, as their chance of recovery depends on absolute quiet, and on the individual and prolonged attention of the physician. If not cured these men will drift back to the world as wrecks, and miserable wrecks, for the rest of their lives.

The physicians whose names, arranged alphabetically, I attach have offered their services free to attend all these patients if a quiet home in London can be provided and one in the country. The scheme has received the sanction and support of the War Office.

I hesitate to launch yet another appeal, and I regret that I have no time to get together an influential committee whose names would be a lever to get the necessary money. But if the public will trust me with £10,000 the scheme will be carried through, and I will do my best to see that it is properly worked. The names of the physicians willing to help and to form a committee of management are a sufficient guarantee that the work will be well done.

I would not undertake this extra burden were I not convinced that there is a pressing need for this special form of help for our soldiers.

The first object is to get a large and quiet house in London and then a convalescent home in the country. If more money is sent than is needed any balance will be given to the Red Cross.

Money can be sent and offers of houses made to the Hon. Secretary, Mr. C. R. Callard, c/o Messrs. Richardson, Sadlers & Callard, 3 St. James's Street, S.W.

London Hospital, E., *November 2.*

The list of names attached by Lord Knutsford is as follows: Dr. Stanley Bousfield, Dr. Milne Bramwell, Dr. Douglas Bryan, Dr. F. W. A. Bryden, Dr. A. G. Buchanan, Dr. James Collier, Dr. Maurice Craig, Dr. David Forsyth, Dr. Bernhard Hart, Dr. T. B. Hyslop, Dr. E. T. Jensen, Dr. Constance Long, Dr. J. Campbell McClure, Dr. W. McDougall, Dr. Crichton Miller, Dr. T. W. Mitchell, Dr. Heatly Spencer, Dr. Purves Stewart, Dr. Lloyd Tuckey, Dr. Aldren Turner, Dr. Hugh Wingfield, and Dr. Maurice Wright.

When the scheme is in full operation and a review of the

work done can be included, we hope to print an account of it in the *Journal*. In the meantime, our members should bear it in mind, with a view to referring suitable cases, later on, to the organization, and to furthering the latter by sending subscriptions to the Hon. Secretary, Mr. C. R. Callard.

(b) The Medico-Psychological Clinic is the first of its kind to be opened in London, its only predecessor in Great Britain being the Liverpool Clinic, which was founded by the Liverpool branch of the Psycho-Medical Society in 1905. (See *Journal*, Vol. XV., pp. 271-272, and *Proc.*, Vol. XXVI., pp. 373-374.)

The objects of the London Clinic are, as set forth in the prospectus, threefold:

1. The treatment by medical and psychological means of functional nervous diseases and of functional disorders accompanying organic diseases.

2. The advancement of this branch of Medical Science.

3. The extension in the community of a knowledge of the laws of Mental Hygiene.

The hours of attendance are from 2 to 4 p.m. on Tuesday, Wednesday, Thursday, and Friday, and the fees for consultations and treatments are 2s. 6d. each.

The work of the Clinic is carried on in six departments, each under the direction of a qualified medical practitioner having special experience in the work of the department and ably assisted by trained workers.

1. *Medical.* DR. HILDA CLARK. A thorough physical examination is made of each patient (a) that unsuitable cases may be eliminated, and (b) that any conditions requiring treatment by medicinal or dietetic measures may be dealt with. (Except in the case of those patients sent by medical practitioners who remain under treatment by their own doctors).

2. *Psychological.* DR. JESSIE MURRAY and MISS J. TURNER. Each patient undergoes a similar examination in the Psychological Department. Memory, attention, suggestibility, etc., are tested, with a view to finding the form of treatment best indicated.

Hypnosis. DR. AVELING.

3. *Psycho-Therapeutic.* DR. HECTOR MUNRO. Patients here receive the particular forms of mental treatment which appear the best adapted to their individual needs—e.g. varying degrees and forms of psychological analysis and re-synthesis, or suggestion, etc.

4. *Physical Exercises.* DR. J. V. SWANBERG.

5. *Electrical.* DR. AGNES SAVILL.

6. *Educational.* DR. JESSIE MURRAY and MISS J. TURNER.

Lecture courses on Mental Hygiene will be given from time to time. These are primarily intended for patients, but some will be open to nurses and others who desire to qualify themselves as attendants to nervous cases of the character treated in the Clinic, or whose work brings them in contact with the problems of mental hygiene.

The members of the Medical and Psychological staff (including Consultants) are:

Dr. W. E. Armstrong, Dr. F. Aveling, Mr. G. W. Badgerow, Mr. Stanley Boyd, Dr. W. Deane Butcher, Dr. E. Farquhar Buzzard, Dr. Maud Chadburn, Dr. Hilda Clark, Dr. A. N. Leathem, Dr. W. McDougall, Dr. T. W. Mitchell, Dr. Hector Munro, Dr. Jessie Murray, Dr. C. S. Myers, Mr. E. N. Plummer, Mr. Carveth Read, Dr. Harrington Sainsbury, Dr. Agnes Savill, Professor C. Spearman, Dr. W. H. B. Stoddart, Dr. J. V. Swanberg, and Miss Julia Turner.

The following account of the work of the Clinic has been kindly contributed by a member of the staff:

The cases that the Medico-Psychological Clinic aims at assisting are cases of nervous and mental disorders, which are generally little understood and often passed over or barely recognized by the general practitioner. One reason for this inattention is that the patients themselves often regard their complaints as something unusual or even peculiar to themselves, and are accordingly very reticent about the matter, being perfectly sure that if they mention their disability they will be considered odd or abnormal. The complaint may be a disturbance of the physical functions—as, for instance, excessive blushing—or it may be, as in a larger number of cases, a mental disorder. Among the latter are classed (a) *phobias*, e.g. unaccountable fears—which perhaps present themselves suddenly—of seeing or hearing of accidents, of going out alone, of passing high objects or crossing open spaces; (b) *obsessions*, e.g. that evil or insanity will befall, that friends have failed in affection, that misunderstanding or even persecution is to be feared; (c) *impulsive actions*, i.e. actions which are performed more or less frequently under a sense of obligation which is not to be put aside, as, for instance, constant washing of the hands, and the placing of objects in any given order

where the order is not of any intrinsic importance. Or the patient who comes for relief may be the victim of an intolerable restlessness only, or of an ungovernable irritability, or may suffer from intense physical or mental exhaustion for which no adequate cause can be detected.

The fear of being considered odd or unnatural is itself a painful mental disability, and arises perhaps from the natural but quite unreasonable fear of every aberration from normal mental health. This fear is largely due to long-standing ignorance of the mind and its laws, and, to some extent, to the superstition of attributing such aberrations to supernatural causes. But it is reasonable to assume that deviations from mental health are likely to be at least as common as deviations from physical health; and as few persons pass through life without experiencing physical illnesses, it is not surprising that the mind suffers similar disabilities, seeing that consciousness is the most delicate and susceptible part of our organization.

Mental disorders are of various grades of severity, and arise from various causes. All those due to organic disease are outside the sphere of work of the Medico-Psychological Clinic, which is prepared to treat only those which are of psychic origin. In the absence of an In-patient Department—which, it is hoped, will be added in the future—only those patients who are suitable for out-patient treatment can be received at present.

The cause of the suffering of which our patients complain is attributed by psychiatrists to *emotional shock*, or *mental conflict* in the majority of cases. An illustration of the former is seen in the case of a patient who became "mind blind" as a result of seeing a young relative attempt suicide. More commonly, mental conflict or prolonged mental strain, especially in early life, is at the bottom of psychic disturbances, the conflict being due to the persistent presence in the mind—if not in consciousness—of desires irreconcilable with the general mental and moral outlook of the patient, or impossible to realise in the particular conditions in which the patient finds himself. Often he is entirely unaware of the presence of the disquieting complex, as it may have originated too long ago to be recalled to memory; but none the less it remains a disquieting factor in his mental life.

The customary method of treating these patients is by alternate scolding and exhortation. The unreasonableness of the fear, for instance, is pointed out, and this, it is considered, should suffice

for a re-habilitation. Unfortunately, however, the lesion lies in a stratum where the reason is a stranger. No amount of reason will break the spell, and this it is which in many cases constitutes the most poignant suffering. In these circumstances, generally speaking, only analysis followed by re-synthesis will help the patient to the desired mastery of himself.

But as the process is a painful one, the whole-hearted co-operation of the patient is practically a *sine qua non* for success. Hence the reaction of the patient is a factor of first importance, as in physical disease. For the psychasthenic or neurasthenic of long standing to whom his ailments represent an interesting and important part of life, this treatment like every other may fail to have a beneficial issue, though, if fairly tried, it will offer a better hope than any other known means of cure.

In the case of some patients the injunction "to put the trouble or worry out of the mind" has been only too literally complied with, with a result startlingly different from that intended, for a painful idea, or group of ideas, thus banished from the normal consciousness may become a centre of disturbance in the sub-consciousness, resulting in morbid mental or functional conditions. Cases of deeply seated trouble require in their treatment a great deal of time and infinite patience, both on the part of the doctor and of the patient. The low level of the patient's physical health retards the process of treatment in the mental sphere and this in its turn re-acts detrimentally on the physical health. Fortunately the treatment in many cases may be appreciably shortened by useful adjuvants, as, for instance, massage, physical exercises and electrical treatment, which improve the physical health, while the mental treatment—the more specially curative part—is in process. Hypnosis, too, can often reach these lower levels with success, when simple analysis would prove unduly long, if not impossible. Modern medical opinion is greatly in favour of using other methods in preference to hypnotism if possible, and if hypnotism is employed the lighter degrees are always used first. At the same time, it must be remembered that hypnotism is a valuable ally in mental treatment, and that a great proportion of the popular prejudice against it is quite unfounded and even fantastic.

Happily not all cases present the extreme of difficulty. Patients in whom the mental trouble is recent or easily traced derive much assistance from suggestion and therapeutic conversation alone.

It will be evident from what has been said that treatment by mental means is in the majority of cases a very lengthy process and that a great deal of skilled and patient labour is required. Hence in private practice where the doctor personally carries out every detail of the process the fees are necessarily very high. A full hour's treatment from two to four times a week for many weeks is necessary in the case of analysis or therapeutic psychology, and few patients relatively can afford the one or two guineas which represent the minimum that a doctor must necessarily charge per treatment in private practice. Comparatively few patients therefore have been able to avail themselves of this treatment up to the present. The Medico-Psychological Clinic offers patients this form of treatment at about one-tenth the ordinary cost. The Institution does not cater for the ordinary hospital class, because a higher average of intelligence and education is demanded than the majority of such patients possess, but for patients of the middle classes to whom the specialists' fees would be an insuperable obstacle.

One means for achieving the reduction of the expense of treatment is the institution of courses of lectures on therapeutic psychology at the Medico-Psychological Clinic. By their means explanation is given in an impersonal manner of the processes of the mind in health and disease accompanied by suggestions for the application of these laws for practical guidance. Such teaching is a means of shortening some of the later stages of treatment. Non-patients who are interested, whether as social workers or from any other reason, are invited to join these courses.

Sir Lawrence Jones, who is the Chairman of the Board of Management, adds :

A new course of lectures will be given early next year, on Monday afternoons, as well as a course, on Wednesday afternoons, by various experts, on the History and Methods of Psychology as applied to Medicine.

Though the Clinic opened its doors in October, 1914, its equipment, especially in the Laboratory and Electrical Department, and the Library, is still deficient.

It is hoped that this notice may gain it fresh support, and enable it to extend its sphere of usefulness.

REVIEW.

Dreams. By HENRI BERGSON. Translated by EDWIN E. SLOSSON.

T. Fisher Unwin, London, 1914. Pp. 62. Price 2s. 6d. net.

THIS is a translation in book form of a lecture delivered by Professor Bergson before the Institut Psychologique in 1901.

It was at about this time or a little earlier that Professor Freud's great work on the same subject appeared, and it is rather a curious fact that both of these attempts to solve one of the greatest puzzles in psychology should have attracted so little attention for many years. Both theories have certain common factors though they also show important differences, and it will perhaps be useful to show in what respects they differ from and resemble each other, so that those who are interested in the subject investigated may decide which is the more suited to their own experiences. It may perhaps help to clear the ground to point out that neither writer allows any place for those dream sources which we describe as supernormal, at any rate with regard to the dreams of light sleep. Professor Bergson, however, is willing to concede that in the experiences of deep sleep it is conceivable that telepathy may play some part, and it is agreeable to find that he is brought to admit this by "the observations gathered by so rigorous a method and with such indefatigable zeal by the Society for Psychical Research."

This concession, however, hardly amounts to more than an admission that further investigation may prove valuable and is worth carrying on. We may therefore return to the dreams of light sleep and his views as to their origin.

He believes, in the first place, that they arise from the misinterpretation by consciousness of the various bodily sensations which are experienced during sleep. These range from the so-called "retinal light," or variously coloured surface seen when the eyes are closed, to vague visceral sensations which the pressure of the external world crowds out from the waking consciousness. Thus he would account for the dreams which apparently foretell a disorder of some particular organ, by the supposition that the brain is already receiving from that organ painful sensations which are not sufficient to affect waking consciousness. He supposes that the common "flying dream" is due to the absence of pressure on the soles of the feet, so that the body feels weightless.

But it is evident that there are innumerable possible hallucinations which could be fitted in to such a vague picture as the retinal light affords. What decides the form the hallucination takes? In the first place, it is based on a memory of a past experience. He supposes that we retain unconsciously memories of our entire past. In waking life only those memories reach consciousness which succeed in establishing a link with our present surroundings. In sleep we deliberately cut ourselves off from our surroundings (and it is in this cutting off or "disinterestedness" that he believes sleep to consist), and thus our store of memories all crowd to the door which has been left ajar and strive to reach consciousness. The ones that succeed will be the ones that can best be fitted to the bodily sensations previously described. Among these, however, there is still some further selection, which depends on the "peculiar relaxation of the mind in the dream." This operates in such a way that the memory image selected is the one which made the slightest impression on the waking mind, the image of some object which we have perceived almost without paying attention to it. "The ego of the dream is an ego that is relaxed; the memories which it gathers most readily are the memories of relaxation, those which do not bear the mark of effort."

The resemblances of this view to that of Freud are obvious. Both derive the dream experiences from memories, and they include under this head fantasies or past imaginations of what might have been experienced. Both attribute a special importance to the casual, as distinct from the important or worrying, experiences of the preceding day. Both would allow some share in the work to the physical sensations actually experienced at the time of dreaming, though in Bergson's view this share is much greater than in Freud's. But their differences are more fundamental than their resemblances. It is clear that any satisfactory theory of dreams ought to answer the question of why we dream. It is this that does not seem altogether clear in the work under review. It is not clear why all these memories should take a hallucinatory form, why they should be permitted to invade consciousness during sleep any more than during waking life.

Unless we can suppose that they fulfil some definite purpose, they would seem to be only disturbing and on the whole noxious. It is of course well known that Freud believes that each dream is the disguised fulfilment of some impulse of which the hallucinatory gratification may preserve sleep from disturbance.

Another quality of dreams which has to be explained is the high degree of emotion with which some dreams are experienced. If they depended wholly on indifferent memories, it is hard to understand why, for instance, the dreamer should wake up crying. It can only be supposed here that the indifferent experience has roused some buried and painful memory which is really responsible for the dream.

The great difference therefore between these two theories can be expressed by saying that Professor Bergson considers the dream to depend upon the memories which have excited least conscious attention, because such memories accord best with the relaxed or "disinterested" state of the dreaming mind, while Freud believes that the dream is the gratification of some impulse, which is probably repressed in waking life, but which is able to obtain a hallucinatory carrying into effect during sleep because it has been able during the preceding day to establish some link with a waking experience. He would further say that the reason why this waking experience attracted apparently so little conscious attention was, probably, this very linking up with the repressed impulse, which itself was repugnant to consciousness and was not allowed to reach it.

With respect to the question of the actual physical sensations of the sleeper as a source of dream, it is a matter of universal knowledge that they do form some part of the dream-material. My own experience causes me to distrust somewhat the supposed source of the flying dream in the absence of pressure on the feet, because the only form of this dream that I can remember having experienced consisted in the ability to make enormous soaring jumps, returning slowly to the ground after each, and it seems unlikely that this would be produced by this cause. Probably, too, most people have dreamed of holding some object in their hand, and discovered on waking that the hand was empty, although the sensation of holding the object was extremely vivid and persistent. In this case, too, there seems no local physical cause for the hallucination experienced.

This summary may perhaps be sufficient to enable our readers to discover which if either of these two theories accords best with their own experiences. In the nature of things proof is impossible, and the matter must remain one of opinion.

In his translator, Bergson has in our opinion fared very much better than Freud, possibly because his style is easier to render into English. The only sentence which is open to objection is the state-

ment that "the events which reappear in the dream are those of which we have thought most distractedly." To many people this would at first sight convey exactly the opposite of what is intended.

V. J. WOOLLEY.

NOTICE.

It is well known that a large number of people arrived at the opinion that a body of Russian troops passed through this country at about the end of last August. The rapid spread of this information through the country is a matter of considerable psychological interest and the Society would be glad to investigate the causes which led to it.

Any of our Members or Associates who received first-hand information from people who believed that they saw or heard these troops are requested kindly to report the statements made to them, and if possible to get a written first-hand account.

Our informants will understand, of course, that their communications will be regarded as confidential, unless we receive permission to make use of them.

VOLUME XVI. OF THE *JOURNAL*.

THIS number of the *Journal* completes Vol. XVI. The Title Page and Index will, it is hoped, be circulated with the February, 1915, number of the *Journal*, and covers for binding Vol. XVI. (price 1s. each), as well as bound copies of the volume (price 7s. 6d. each), will then be ready, and may be obtained on application to the Secretary.

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